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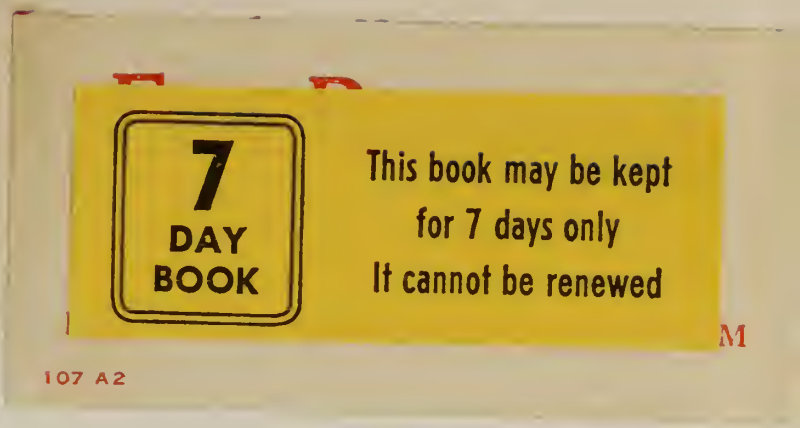

WOODSTOCK LETTERS

VOL. LXXXVIII, No. 4 NOVEMBER, 1959

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For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

Dean's Report

Terrence Toland, S.J.

This year's Dean's report on our present academic situation adopts a double viewpoint: a look through the window, and a look in the mirror. Ninety-year old Woodstock is much too young to indulge in any lazy complacency with recognized achievements; but Woodstock is also much too old, too seasoned and wise, not to realize that a valid self-inventory includes both what others see when they look at her and what she herself sees when she scrutinizes her own activities, ideals, motivation, and dedication.

Through the Window

People are noticing and talking. I am sure we have all had quite enough about the Middle States' evaluation of 1958; but only last week a college dean passed on to me a recent comment of Dr. Finla Crawford, the chairman of the visiting team: Woodstock remains a highpoint in Dr. Crawford's wide experience with Middle States. And he was particularly impressed, he told this dean, by the scholarship of the faculty. The evident endurance of this impression would seem to justify redusting the feather on last year's cap.

A quick survey indicates a wider representation from both faculty and student body in the matter of publication, and in papers delivered last year at various conventions. What is noteworthy is this wider representation. Not only is the name Woodstock better known but it is connected with more and more members of our academic community.

Spontaneous remarks give evidence that our work at Woodstock today is being more associated in the minds of our alumni with the work—indeed with all the various works—of both Provinces. Since this is why we exist, it is good that others recognize such a relevance and continuity in what busies us here. There is less of the "four lost years" sort

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Given at Woodstock College Convocation, September 9, 1959.

of thing, and of the charge that modern man's problems are given at Woodstock the attention appropriate to a perpetual-care cemetery; there are more comments about our caring, about Woodstock's looking out as well as in. And about Woodstock's going out, too: for talks in Jesuit communities; for regular courses given and taken, in other colleges; for full-scale participation in the recent Maryland Province College Theology Institute at Georgetown; for attendance on the part of both faculty and students at various meetings, congresses, conventions. Others have noticed this with approval, with gratitude; it has encouraged a mutual respect, a healthy pooling of ideas, a recognized community of interests—in short, it has led to a better realization that this is all of a piece, that Woodstock figures concretely and in detail in the life and activity of the Provinces it feeds. And we in turn have benefited immeasurably by a reciprocal inflow of talent, interest, and stimulus from the Jesuits who return to Woodstock for visits, lectures, and summer seminars.

Still looking through the window, some observers raise a question or two. Is there, they ask, a growing tendency for the current Woodstock product to make with the ready answer about the "new-look" in theology; not, it would seem, without a certain touch of condescension? And is there a bit of a self-conscious "Look, Mom, no hands!" in Woodstock's forward-looking stance of 1959? Finally, some wonder, do these wide and lively interests assure increased responsibility to first-things-first, namely, to the habit of study, to a serious dedication to theology, operative outside the panic period of annual repetitions? This report attempts no analysis, apology, nor even a possible explanation, but only a sampling of favorable and unfavorable comments by those who look at us from the other side of the mile path.

In the Mirror

Looking in the mirror, looking at ourselves, we note, for example: some 4280 volumes added to our library holdings last year with an average of 2100 items loaned out per month; some sixteen members of the faculty and student body delivering papers at national and regional conventions; forty degrees in theology conferred last year by Woodstock (twenty-

two licentiates and eighteen bachelor degrees); seven academic degrees received from other institutions (two doctorates and five master's degrees); the applause after the spring disputation which was as deserved as spontaneous; the results of the high school student questionnaire and the impressive vocation booklet; the ecclesiology bibliography, the translations of theological articles; *Theological Studies, Woodstock Papers, Woodstock Letters,* the *Theologian;* the annual Mariological Society award; a certain improvement in examination performance; the foreign student tours; the commendable efforts to improve the weekly circle format; the gratifying results of the summer program—the formal courses, the reading, the language program, the seminars. To judge from observation and from the detailed reports given me by the directors and the theologians in charge, the summer seminars this year were vastly improved in their purposefulness, genuine profit, and downright hard work. In the revamping of the cycle, so far so good. My fingers were crossed in bringing in Dom Gregory Murray[1] but they have since been confidently uncrossed. Loading the summer for the incoming first-year men was done under the magic rubric of "experiment." We'll think more about it, but it seems to be a good move.

Looking more deeply, we notice certain undertows in the academic stream. There is a tension between the faith which should control our theological task, and the yearning for a free inspection of all truth; a tension, that is, between a methodological skepticism which aims to probe the plausibility and assimilate the reality of the system of values on which we rest our case and a pseudo-sophisticated doubt. For if it is a distinct disservice to forget that in revelation and in the living magisterium we have the first principles of theology as a science, it is naive to forget that we started to learn and live these principles from the first days of grammar school.

Other tensions smack more of confusion. Lines of opposition, for instance, are sometimes drawn between the penetration of truth in its own climate of birth and development, and the communication of the good news in the streets of

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[1] Dom Gregory Murray, O.S.B., of Downside Abbey, England, gave a summer course in the liturgy during August 1959.

the marketplace. Or one can pine for the satisfaction—even thrill—of the theological experience without calculating the painstaking, personal work necessarily demanded to condition self for such an experience. Or decide that what is labeled "traditional" is an embarrassing piece of family baggage. Or one can use the canard technique on such things as "manual theology," "categories," "term and proof memory," "Denziger theology," and relegate the ugly beasts to a theological Gehenna. But a pertinent question to be faced, with hardheaded wisdom and shrewd reckoning of fact, is whether or not it is fair to condemn something for not being more than it is: to criticize a tool because it is not the finished piece of art, to complain that a capsule is not a first class feast.

Valid or less than valid, these tensions are with us. No commentary except this: we should not fear these conflicts, nor resent them; nor attempt to resolve them by one-sided dissolution—pretending will not make them disappear. If they involve growing pains, at least we can say this much: however painful, they point to growth and vitality.

Next Year

A quick look at the coming year unearths no bag of tricks. This least of servants continues to be humbly awed and privileged to be associated with Woodstock's staff and student body. We hope for further profit from outside cooperation in catechetics and one of our regular seminars; in a rather tightly dictated curriculum, we welcome the admittedly small feature of a *disciplina specialis* elective; with a view to an intelligent priestly sympathy, an on-the-scene institute in psychiatry is being explored; the further implementation of our program to modify the second-third year cycle in both content and approach has promising possibilities. In brief, we hope that faculty and student body will continue, along with their dedication to the job at hand, to share with the administration their welcome suggestions, insights, and criticisms.

Ninety years old, *Alma Mater* Woodstock is rather much concerned with her task of theologizing for its own sake, and with the pertinence of this preoccupation to the problems of the world we live in, as well as to the personal, enriched fulfilment of the individual. However coincidentally, it seems

striking that in the same year as Woodstock's first *schola brevis,* a somewhat older Holy Mother Church convened the Vatican Council which managed to describe this same concern for an understanding of faith that is enriching and relevant. We read in the fourth chapter of the dogmatic constitution, *De Fide Catholica:*

> Ac ratio quidem, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam Deo dante mysteriorum intelligentiam eamque fructuosissimam assequitur tum ex eorum, quae naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo.

Our roots are in the timeless Church; our youth is up to us.

Ninetieth Anniversary

Thurston Davis, S.J.

Just forty years ago, on the day of Schola Brevis in 1919, Woodstock was once again, for a little spell, breathing easy. School began that year in a welcome lull between her big bouts with Spanish influenza. Only a few months before, that frightful thing had stopped classes, called off disputations, and interrupted meetings of the Ratio Academy. It had brought nursing Sisters into these monastic corridors and filled the chapel with more than usually prayerful philosophers and theologians. Forty years ago today, the first attack of that strange plague was over; the second, even more terrifying, was to come with the onset of winter.

Election day, 1919, was approaching. Some little while before, Father Provincial had expressed the wish that the old Province custom of not voting be rescinded. All were given permission to exercise their franchise. And none too soon. For that November a reputedly anti-Catholic Republican was running for the Maryland governorship against a well-known Democrat named Ritchie.

Given at Woodstock College Convocation, September 9, 1959.

Come election day, off went Woodstock to the polls—in limousines thoughtfully furnished by the Democratic party. The house diaries record how, all day long between classes, Woodstock's light brigade of 153 Democratic voters rode back and forth to Harrisonville. It was a great day for the party of the poor. When night fell and the votes were counted, Ritchie won the contest by exactly 154 votes—Woodstock's 153 plus one, doubtless his own. From that day on, Ritchie was in, voting was in, and—needless to say—Woodstock was in! They used to tell the story in my time here that that very fall we got the concrete road that runs down to the bridge from the front gate. Be that as it may, I like to think that on that election day of 1919, the College, so lovingly built by the Fathers of Naples fifty years before, moved into the full sunlight of realization of its responsibilities to the City of Man—the moiling, toiling world of modern times, for whose salvation and redemption all the cornbread was baked, all the dogmatic notes memorized, and all the young minds honed razor-sharp with subdistinctions. Looking back from this vantage point of 1959 to far-off 1919, Woodstock's golden anniversary year, it is surprising to note how, in some respects, little has changed. Just the week before the Woodstock Democrats made their safari to Harrisonville to elect Governor Ritchie, America's lead editorial, written by its editor, Richard Henry Tierney, a former Woodstock professor, put it right on the line—a line somewhat different from that of the future "labor" priests, who were then still Novices or Juniors:

> What American labor needs most just at present is candid criticism. What it needs least are some of its present "leaders," who propose the theory that 107 million Americans must bow to the will of three million who are affiliated with the American Federation of Labor.

Just to prove that things don't really change too radically, here are a few more items from that same issue of *America* (Nov. 1, 1919):

> In Chicago the teamsters are striking. . . . In New York, 22,000 longshoremen declared themselves on "vacation." . . . Drug clerks in 3,700 pharmacies are striking for an eight-hour day, a closed shop and a thirty-five per cent increase in wages. . . . The strike

> of the pressmen continues, and it has not been possible for the central office of the Apostleship of Prayer to send out its leaflets for November or the November issue of the *Messenger*. In the meantime, the great national steel strike drags into its sixth week, and the dark menace of a coal strike, that would prove a national calamity, rises above the horizon to absorb the universal attention.

When classes began in 1919, Khrushchev was not coming, but the mammoth celebration of Woodstock's fiftieth birthday was. It came in mid-November. Cardinal Gibbons ("in all his red ribbons") rode out from Baltimore. The thirty-six pieces of the Woodstock Orchestra broke into the overture to *Aïda*. Father Charles Herzog nobly defended immense theses from *De Christo*. During the festivities, Father Timothy Barrett crowned the fifty years, not with fifty, but—characteristically, as though his memory had failed him—with *sixty* alcaics, into which he wove the limpid names of Woodstock's great: bedecking his Latin lines with the names of Maldonado, Paresce, Mazzella, Pantanella, and Sabetti—yes, and the inevitable *linea longa nigra* and the famed Woodstock Walking Club, too. For no one can ever recount Woodstock history without mention of Father Frisbee and his famous nineteenth-century marching and chowder society. Here is how Father Barrett set Father Frisbee and the W.W.C. to meter:

Historiam alta mente colentibus
Clamosa prostat turba scholastica,
Woodstockienses Ambulantes,
Impavido duce Patre Frisbee.

Then, since Woodstock has always kept one foot forward into the future, on that same day and in this very hall, Messrs. William Cullen, George Strohaver, Walter Summers, and Henry Avery, theologians of bygone 1919, read four long papers to prove that "The Modern Electronic Theory of Sub-Atomic Structure is Logically Consonant with the Principles of Scholastic Philosophy." Volume 49 of the *Woodstock Letters* tells how, beginning at the drowsy hour of 3:00 P.M., His Eminence and the other distinguished guests listened, doubtless with delight, while for two hours—with Father Sestini's stars looking down from the ceiling—the room rang

with talk of mass and energy, beta particles, free electrons, positive and negative charges, helium, lithium, beryllium, and the relation of mass to ether. In refuting one phase of the theory of relativity, one of the speakers averred: "We hold to ether as to a matter of faith." How much of the ether escaped into the audience that long afternoon we shall never know. But, at any rate, when the academy broke up and the Cardinal drove back to Baltimore, Woodstock had celebrated its fiftieth anniversary by proving that it was girded to confront the oncoming atomic and hydrogen age—the age in which your lives as Jesuits would someday be lived. Woodstock's ninety-year past—some of it glorious, all of it happy—is all prologue. It is prologue to you and your lives in a Society which, as ever before, stays eternally young, untiringly ready to measure up to the challenges of new times and fresh apostolic perspectives.

The Hydrogen Age

What does it mean to be an apostle to the hydrogen age?

Obviously, ours is not a totally different era from those that preceded it. Superficially, many of the same old debates and struggles are going on that went on before. The deeper currents of mankind's course from the cultural headwaters of primitive life to the great wide sea of the fullness of Christ flow too deep in the stream of history for forty—or even ninety—years profoundly to have changed their direction. But if these are undisturbed, surely we must concede that the face of the waters has been mightily moved.

Historians tell us that if we had wanted to live relatively quiet lives in the modern period, it behooved us to be born early enough in the nineteenth century to have spent our working days between 1870 and 1914. From that later date onward, things have been increasingly in turmoil. Today, as the inheritors of the troubles of World Wars I and II, we are caught in the viselike embrace of a protracted cold war, whose origins are already shrouded in history and whose end is not in sight. Increasingly, men talk of survival as the one possible and feasible objective on the horizon. With clichés that somehow, paradoxically, anesthetize us against the realities that confront our generation, we describe our

contemporary plight in terms of "the last chance," "buying time," "brinkmanship" and "confrontations at the summit."

There is no need to review here the drift of the past few years. Though we may know these events but roughly, who is unaware of what has been happening in Eastern Europe, in the Middle East, in Southeast Asia, in Africa—and what now appears to be taking shape in the Caribbean and throughout all Latin America? Each of these areas, and every sector within them, has its own story to tell.

Everywhere, one who would swim in the tides of today and tomorrow must breast the waves of catastrophic change effected by the quite understandable struggle of the poor of the world to share in the wealth, health, and opportunities of the rich. You and I shall not live to see the end of this revolution, which in fact has only begun. Our days must be lived out amidst the innumerable present and future crises of which it is the prolific mother. Restive new nations, pushing frantically toward human and liberal standards of life; mushrooming and hungry populations; vexing problems of how to distribute the world's actual and potential food supply; the so-called colonial question; the world-wide dilemmas of racial justice; the prevention of nuclear war; the harnessing of technology; the control of space; the unending quest for a secure basis on which to construct some kind of unity for a divided world—these are but a few of the major questions that loom on the horizon of your present and future apostolate as Jesuits.

One senses everywhere an ominous uneasiness. There is a kind of global gossip abroad in the world that things are not going well, and that the sacrifices and strenuous efforts that would be needed to set them right again are too onerous for ordinary folk like us to bear.

These quakings of the earth are felt even here in our sturdy and prosperous United States of America. Though preoccupied by our gadgets, though insulated by our affluence from the ills of the rest of the world, we have of late been shocked into the realization that the world is in ferment and turmoil and that we have been called to be its leaders in such an hour of universal unrest.

Since the whole earth has felt these tremors, we find that

our own house, even in this moment of our destiny, is not in order. True, we live in the midst of plenty. Each year our gross national product zooms higher. Wage averages—and prices, too—spiral upward annually. To stave off recession or depression, we are told that we must learn to consume and consume. So, we discard our cars before they are old. We fill our homes with accessories. We pad ourselves with comforts that are the product of an economy astronomically higher than those of the tormented and struggling lands to which we grudgingly dole out a pittance in what we call "foreign aid." Rich as we are, however, we know all too well that here, too—here in the United States—something is profoundly wrong.

In a dark mood, one might liken the course of our American society through the twentieth century to the glamorous and well-advertised "champagne" flight of a giant aircraft. We fly high and untroubled above the swarming problems of less fortunate nations. Our motors hum in perfect coordination. Padded armchairs snap back at the touch of a finger. Svelte hostesses smilingly serve us piping hot suppers. Quietly and confidently, over the public address system, the flight captain announces that our plane, thanks to a strong tail wind, will touch down twelve minutes ahead of schedule at our anticipated destination. Yet all the time our great ship, ineluctably guided by its high-precision instruments, is flying a collision course with an obstacle which, though it looms bigger and ever bigger on our radarscope, we seem powerless to avoid.

If the entire earth is in upheaval, obviously these turbulent stirrings of the human race must shake and menace the inner lives of every single man and woman. Too often today, for many, the reaction to the world's disturbed state is a sort of unconscious and indefinable despair, small in its beginnings, but later, big, strong and clinging, like a runaway weed. Seemingly insignificant attitudes, minor concessions and conformities, microscopic withdrawals of our moral forces along the taut lines where each battles to hold his interior castle—these initially small defeats can burgeon finally into a thicket of spiritual defection and ultimate total capitulation.

Arthur Seaton is the name of the unsavory hero of *Satur-*

day Night and Sunday Morning, a strange new type of proletarian novel that has come recently out of England. Seaton says: "Everyone in the world is caught somehow, one way or another." Again: "Me, I couldn't care less if the world did blow up tomorrow so long as I am blown up with it." There is a multitude of Arthur Seatons around these days—the growing crowds of those who "couldn't care less."

Quick Action

Such, in stark lines, is the inner and outer shape of the world that you, as priests, are ordained to serve and save. Your priestly years stretch before you, inviting and challenging your best and highest efforts. They will pass quickly. As I remarked earlier on, four theologians stood here forty years ago explaining sub-atomic physics to Cardinal Gibbons. Three of them were dead before I came to theology twenty years ago. Only one venerable veteran of that quartet remains—Father Avery, in the infirmary of Shrub Oak. Therefore, if I may say it in a quite different context from the one in which it was first uttered, "What you would do, do quickly."

These are the sometimes boring, but necessary and fruitful, years of preparation. Preparation for what? First, and above all always, for a holy and dedicated priesthood. Wherever we go, whatever we do, in the long and sometimes lonely years after Woodstock, we are nothing if we are not good priests. And Jesuit priests.

So much is expected of us. Prayerfulness, discipline, firmness of purpose, balance of judgment, readiness to understand, strength with suppleness, selfless dedication, breadth of sympathy, an uncompromising flexibility, intolerance of what is shoddy, impatience with the second-best, love for the poor, patience with the stupid—all these qualities must distinguish the Jesuit. And besides, he must be genuinely competent, intellectually alert and open, profoundly humble and truthful, and unremittingly charged with the forces of an interior life.

Just exactly a year ago, in Rome, I had the privilege of a long interview with the stalwart little priest who founded the Christian Democratic movement in Italy. He was Don Luigi Sturzo, and he died at the age of 87 just a month ago yesterday (Aug. 8, 1959). As we parted, he said: "The

Society of Jesus must find a new role to play in the modern world." I do not know and cannot say what role he would have assigned us, for there was no time, unfortunately, to ask him. But I do say that each one of us must help our dear Society to find the new corporate part or parts that the age demands us to play.

To make this discovery, to help one another in doing so, we must know—each as best he can—the temper of the modern mind. Prudently, as occasion offers, we must confront it with honesty, sympathy, and understanding. We have not been ordained for the nineteenth or the sixteenth centuries.

To achieve an understanding of the modern mind does not mean to neglect the traditional disciplines. Rather, it seems to me, one must engage himself, with much greater energy even than people did in the past, in the work of mastering them. Philosophy, theology, history, philology and textual criticism, mathematics and the physical sciences—there are no short cuts down any of these paths. But, as you know perfectly well, there are various ways of approaching them. They can be studied in a timeless and a selfish solitude. On the other hand, the inevitable loneliness of the scholar can also—and should—be peopled with an immense and heartening company. Here at Woodstock that company comprises the vision of those minds, young and old, to whom you will come as teacher. What are their problems?—the dilemmas they wrestle with and try to resolve? the peculiar anxieties and tensions of their time? How does one formulate—and each of us must do it—a specific pastoral theology that will meet the needs of real people of this century, working out their salvation in the precarious milieu of a pluralistic society?

There are dozens of things one could say on this point. Only a few words must suffice. For one thing, respect and appreciate the laity. Work with them. Find roles for them to play. Give them scope wherever you meet them—in retreat houses, colleges, universities, missions, parishes, everywhere. If you do, you will be acting in the best tradition of the Society. Secondly, and likewise in the tradition of our Society, value—and act as though you value—freedom over coercion. This is a hard lesson for a priest to learn. More-

over, it will help, on a thousand occasions, to recall the principle expressed in the Presupposition to the Exercises, namely, that we should strive to be more ready to put a good construction on our neighbor's proposition than to condemn it. Fourthly and finally, be positive. The clerical mind can be so dreadfully repressive and negative. Study, think, act, judge —and later rule—predominantly and wherever possible, in affirmations.

Then, too, be scholarly. I am sure you understand me when I use the word "scholar." There are many, many rooms, from attic to basement, in the house of learning. Not all of us are called to the blue gown and pure *Wissenschaft*. None of us, however, can escape the demands of genuine intellectual competence.

All of a Piece

There is no fine line running through the Society to divide those who need to be proficient from those who need not be so. Whether you spend your days in a Tokyo parish or in the Vatican Observatory, in a university chemistry lab at Fordham, or in a second-year high classroom in Philadelphia, Manila, or Rochester, it is, in the last analysis, quite the same. Our labor for Christ in the Society is all of a piece. The battles of the Society for the minds of men are fought and won not only in graduate school seminars, at B. C. or Georgetown, but also, and sometimes more triumphantly, in Guayaquil and Osorno, on the playing fields of Blakefield, the concrete campus of Xavier, or under a mango tree in Puerto Rico. Our common Jesuit enterprise goes well only when all of us share fully and joyfully in it, and when all bring to each dovetailing phase of it the same dedicated competence.

Finally, a word about creativity. We are priests or soon shall be. Many of the normal and everyday outlets and expressions of the creative life would seem to be denied us. We do not found families and watch our children and children's children grow. Forty years ago, passing the stones in the Woodstock graveyard, dear Father Leonard Feeney read there on the granite slabs "names that are cancelled in a mighty stroke of love." Our names may be cancelled, but

not our creative urge. Keep that in mind. And do not fail to create. Create a great school, a thriving parish, a good book, a splendid sodality, a top-notch department of physics or modern languages.

The obedience of the Society is perfected by the initiatives of the subject. True, our obedience demands that we submit and be ruled *sicut cadaver.* But, according to the mind of St. Ignatius, there should be a lot of life left in that selfless and supple corpse. And the old man's staff is not supposed to gather cobwebs in a corner; it is meant to get the old gentleman across the street and up the stairs. Recall the letter on obedience. There is no room there for *dolor, molestia, tarditas, lassitudo, obmurmurationes, aliaque vitia non sane levia.* Our obedience is a positive and creative thing. It is characterized, as you can review for yourselves in the twelfth section of the letter, not only by *humilitas* and *simplicitas,* but by *perseverantia, promptitas, alacritas, diligentia, celeritas, exsequendi studium,* and—what we all need lots of—*fortitudo in rebus arduis.*

Over the old chapel in the cemetery we read: *Societas Jesu quos genuit eorum caros cineres caelo reddendos sollicite heic fovet.* Soon enough, as it does for all, death will call us home from the ardors of this hour of action, and the instant evening of life will disperse the heat of the day. On some future Woodstock anniversary, we too shall be gone, and the mortal part of us will be among the *cari cineres* of our dear Company. Just now, however, we are *in via,* and we have like Robert Frost and his old horse, "miles to go" before we sleep. We journey together as Jesuits. Where is the road? Does it begin somewhere over the hill yonder later on? No. You are on it today, this day of *Schola Brevis,* for Woodstock is not off somewhere at the end of a detour. In fact, Woodstock is one of the best and straightest stretches on the whole turnpike. There will be curves and hilly country farther on where you can check your brakes. This is a good spot for testing your accelerator.

The Georgetown University Observatory

Francis X. Quinn, S.J.

In 1832, Sir George Airy, Astronomer Royal of England, mentioned that he was unaware of a single observatory within the limits of this country. Whether it was due to a sense of injured pride or, as Professor Loomis of New York University pointed out, aroused interest in astronomy resulting from the reappearance of Halley's Comet in 1835, the years 1836 to 1843 witnessed in this country a sudden awakening to the science of astronomy and the construction of many astronomical observatories.

One of the oldest of the observatories in this country is the Georgetown observatory established in 1842-43. The naval observatory situated close to the Georgetown observatory was founded shortly after this time. The oldest observatory in this country, that of Williams College, preceded Georgetown's by only seven years. The Georgetown observatory was established at a time when Georgetown College, with which it was associated, was struggling for existence. To erect any building, especially one destined to house an astronomical observatory, calls for a considerable amount of money. The College itself was in no position to help, and were it not for the generous donations of devoted friends, the task would have been impossible. Father Thomas M. Jenkins, S.J., gave his own patrimony for the new building and induced his family to assist him in furnishing the observatory with some of its best instruments. Father Charles Stonestreet, S.J., also gave to the observatory some money left to him by his mother. The project received neither national nor state aid. The building was erected and equipped by members of the Society of Jesus and their relatives.

The man responsible for the Georgetown observatory was, however, Father James Curley, S.J., who was destined to be its director for almost fifty years. Born in Ireland on October 25, 1796, Curley became a Jesuit at the age of thirty on September 29, 1827. Two years prior to his ordination he came to Georgetown as professor of natural philosophy,

as physics was then termed. When he was ordained to the priesthood, he added to his teaching schedule classes in chemistry. From that time, he spent twenty-two years teaching chemistry, twenty-six years teaching physics as well as occasionally filling the position of professor of botany. Added to this schedule was his service for almost half a century as professor of astronomy.

It was Father Curley who selected the site for the new observatory. It was an excellent choice—a hill some one hundred and fifty feet above the Potomac. His selection was considerably better than that chosen for the naval observatory where mist from the river hampered observation and malaria attacked the health of the observers. The fact that Father Curley determined to place the Georgetown observatory on ground that was both high and dry eliminated such interference. He drew up the plans for the building, superintended its construction and gave full instructions for the purchase of instruments.

Difficulties

The present building, a landmark on the Potomac, was begun in 1843. It was built and fitted with granite piers for the instruments at the cost of $8000, and was then equipped with $18,000 worth of astronomical equipment which at that time was second to none. The purchase was by no means an easy task. In 1842, there were no manufacturers in America of such equipment. This necessitated travel abroad, and there was no way of being certain how soon the new instruments would be available for use. The years of waiting for a five-inch equatorial telescope experienced by Father Curley—a period of seven years, 1842-49—prove this inconvenience.

By the spring of 1844, the observatory was ready to receive its first instrument, and Father Curley immediately set to work calculating the exact latitude and longitude of the new building. Astronomy at that time was considerably different in its method of research than it is today. The instruments required to achieve precision had not as yet been designed. Despite this lack, Father Curley determined the latitude and longitude of the Georgetown observatory

with remarkable exactness, and these determinations became those accepted for the city of Washington, D. C. The method which he employed was that of moon calculations observed both at Georgetown and at Greenwich. When the Atlantic Cable was laid some years later and signals interchanged between America and England, Father Curley's estimate was discovered to be correct within three-tenths of a second.

A monument to Father Curley's diligence as a scientist is his three volume daily weather record from January 1, 1835 until March 1, 1889, one month before his death. For the first fifteen years, entries were made fifteen times daily. These were later reduced to two entries a day, the first daily recording being at five o'clock in the morning.

The revolution of 1848 in Rome exiled many Jesuit scientists who had already established a reputation for themselves. Three of these, Father DeVico, S.J., Father Secchi, S.J., and Father Sestini, S.J., came to Georgetown.

Father DeVico was a man of many talents Not only was he a scientist whose merit was recognized in his appointment as director of the observatory of the Roman College, but he was a gifted musician as well, whose compositions attracted considerable notice. While at the observatory of the Roman College, Father DeVico discovered six comets and for his discovery was awarded a gold medal by the King of Denmark. This medal is still at Georgetown.

Remaining in this country but a short time, Father DeVico went to London, presumably to attend to the purchase of new equipment for the observatory. While in London, he contracted a "strong illness of the chest" and died there, November 15, 1848, at the age of forty-three.

Father Angelo Secchi

There is some evidence to indicate that while at Georgetown Father DeVico was appointed director of its observatory. This appointment, however, is uncertain and his stay in this country was certainly too short to provide him with an opportunity for astronomical work Such an appointment, however, would certainly have relieved Father Curley of a singularly heavy burden which as we noted above, he carried in addition to his teaching assignments at Georgetown Col-

lege. At any rate, Father Curley continued as the observatory's director and, in 1854, became a member of the National Association for the Advancement of Science.

Father Angelo Secchi, S.J., destined to assume charge of the observatory of the Roman College, commenced his study of astronomy at the Georgetown observatory and also taught physics at the college. His stay in this country lasted scarcely a year, but it was, nonetheless, a year of outstanding accomplishment. While teaching physics, he made original researches in the field of electricity and constructed much of the delicate apparatus himself. As a result of this work, he wrote a treatise entitled *Researches in Electrical Rheometry* which was subsequently published in 1852 in the *Smithsonian Contributions to Knowledge*. He also designed and constructed seismographs for the study of earthquakes as well as a meteorograph for the recording of weather data.

After his appointment as director of the Roman College observatory in the early 1850's, Father Secchi began his researches in physical astronomy for which he became so well known and for which he is sometimes called the father of modern astronomy. It was while he was director of this observatory that he remarked that he regretted not having made himself more familiar with the instruments of the Georgetown observatory, and that had he a copy of Father Curley's book on the transit instrument he would have been spared two years of labor and study. Father Secchi was one of those unusually talented men who, in whatever field their enthusiasm may take them, make new and original observations. Beyond a doubt he was one of the greatest astronomers of the last century.

Before the revolution of 1848, Father Benedict Sestini, S.J., had been Father DeVico's assistant at the Roman College observatory. While at Rome, Father Sestini had begun to study the color of the stars and, under the direction of Father DeVico, published a record of his observations. Upon his arrival at Georgetown, he again directed his attention to this subject. Although the telescope which he used was small, his method was fundamentally the same as that by which modern astronomers study space reddening due to clouds of dust in interstellar space. The manuscript of his

observations in which he concluded that there was no difference in the color of the stars observed at Rome and at Georgetown is still preserved in the observatory's library.

From September 20th to November 6th of 1850, Father Sestini made a most remarkable study of the sun's surface. During this time he was able to observe it almost every day and watch the change in the sun spots. He was also a skilled draftsman and this talent he employed by sketching the day by day changes on the sun's surface. These drawings were later lithographed and published by the Naval Observatory. These same drawings are still of valuable assistance to the modern astronomer as a study of the motion of sun spots across the face of the sun, and they show the outlines of the smaller spots more clearly, perhaps, than do modern astronomical photographs.

In 1852, the first *Annals* of the observatory, a quarto volume of two hundred and fifteen pages containing a description of the observatory, was published and distributed. It was through this book that the observatory found a place in the list of observatories of the *Nautical Almanac*. This resulted in the reception of domestic and foreign observations published annually, and over the years this accumulation of annals has grown into a valuable library.

With the completion of Father Curley's treatise on the transit instrument and Father Sestini's work on the color of stars and the observation of sun spots, the research activity of the observatory slackened for more than twenty years. The task of making routine observations and preparing them for publication, in addition to a heavy teaching schedule at the College, consumed more time than the overworked director had to spare. It was, moreover, Father Curley's explicit intention in establishing the observatory that it should be an institution for students. In fact, the publication of the *Annals* in 1852 was even intended in part to serve as a textbook, listing in detail the manner of manipulating the instruments. But as Father Curley was advanced in years and became less able to accomplish the active work for which he was noted, new constructions were undertaken by the College which made it next to impossible to supply the necessary funds for maintenance.

Father John Hagen

In the autumn of 1888, the year before Father Curley's death, Father John G. Hagen, S.J., was appointed the second director of the Georgetown observatory. Although he was an Austrian by birth, Father Hagen spent a number of years in this country and was familiar with its language. At the universities of Bonn and Münster he had undertaken special studies in higher mathematics and astronomy and had even been director of a small observatory for a number of years.

With the advent of its centennial celebration in 1889, new life was instilled into everything associated with the College. The College itself had long since developed into a University, and it was Father Hagen's plan to raise the observatory from the status of an institution for instruction to one where original research might be accomplished in keeping with university work.

His first job, however, was to renovate the building and to attend to necessary repairs. This project kept masons, carpenters, and painters busy for more than three months, while instrument makers and electricians were occupied restoring and improving the instruments. Even a few new instruments, such as a chronograph, were purchased and a system of communication installed between Georgetown and the Naval Observatory. Contributions essential for the success of this undertaking were slow at the start, but within a few years, donations amounted to $20,000. This made possible the purchase of a new equatorial telescope with a twelve-inch aperture to replace the first equatorial telescope with a five-inch aperture. It also made possible the erection of a dome on the observatory's grounds to house the old equatorial telescope where it is now the guide telescope for the five-inch Ross camera mounted beside it. Thus the five-inch equatorial telescope purchased with so much difficulty by Father Curley has served the observatory for more than a hundred years.

While the purchase of the new telescope was in progress, Father Hagen consulted with other astronomers about a new and suitable research project. In 1888, Professor Edward Pickering of Harvard suggested the observation of variable stars. Father Hagen started on this work at once, and his

memorable set of volumes of hand-drawn charts and magnitude scales of variable stars became one of the major achievements of his life. This work, begun in 1890, is known as the *Atlas stellarum variabilium.* The study of variable stars is still an important field; for many important discoveries, which tell us what we know about the dimensions and structure of the universe, are based on the properties of these variable stars. Father Hagen's *Atlas* is still a valuable reference work for the astronomer.

An able mathematician, Father Hagen addressed an audience of about two thousand members of the Society of Scientists and Mathematicians at their Congress at Frankfort-on-the-Main in 1897. In this address he made known his proposal of publishing the then little known works of the great mathematician Euler. As far as can be determined, this monumental task was never finished by Father Hagen. It required not only unending hours of study but also constant appeals to American friends to take care of the cost of printing which at that time was estimated to be almost $40,000. He did manage, however, to publish a three volume synopsis of higher mathematics.

Father Hagen's rapid improvements encouraged the University to increase the observatory's staff of observers. In 1890, Father George A. Fargis, S.J., was appointed assistant to Father Hagen. This made it possible for Father Hagen to undertake new fields of work and led eventually to the observatory's attainment of the honor of being the first to prove the feasibility of photographic transits.

At the time when Father Sestini was making his drawings of sun spots, Professor Henry of the Smithsonian was urging him to attempt photographing them. Photography plays an important role in observations in as much as visual observations are subject to the impressions of the observer. The visual observation, consequently, suffers from what is called the "personal equation." Father Fargis now devoted his research efforts to develop an instrument for making photographic observations of the transits of stars.

Some years prior to his appointment as member of the United States Weather Bureau and while engaged at the Harvard observatory, Professor Bigelow had attempted to

solve this problem Father Fargis applied his skill as an observer and photographer to this task in 1889. Thus the further development of this project devolved entirely upon the Georgetown observatory, and it was Father Fargis who first realized what had been sought for so long a time, the invention of the photochronograph—an instrument which recorded the first successful observations of star transits photographically—and the elimination of the "personal equation." While it is true that this type of instrument is no longer employed for this purpose, it is basically, nonetheless, the photographic zenith telescope by which the only really accurate determinations of time are made in this country.

Father Rigge

During the years before 1900, Father W. F. Rigge, S.J., who had begun his work at the observatory in 1873 made his important studies of solar eclipses. His little volume on graphic methods of predicting eclipses and occultations is a welcome handbook for the astronomer who works in this field.

In 1893, the photochronograph was built and housed in a building connected with the observatory. Experiments with this instrument had not been completed when a study of the constancy of the earth's axis of rotation was undertaken. Before this time it had been supposed constant, but now it was suspected of slight alterations. Such variations are so small that it needs the most refined observation to discover them. Previous methods had necessitated observation correction of the instrument level by means of the spirit level. To eliminate this correction, Father Hagen floated his telescope in a basin of mercury and used photography to record permanently the observations. This was known as the floating zenith telescope.

Encouraged by the success of this device, Father Joseph Algué, S.J., who came from Barcelona in 1891 to study at the observatory, invented another based on the principle of reflection. First successful observations were made with this reflecting zenith telescope in April 1893. The instrument was later taken to Spain and eventually shipped to Manila where Father Algué was appointed director of the Manila observatory. Here Father Algué became known as the world's best

authority on tropical cyclones and typhoons in the Far East. He later donated the instrument to the United States Navy.

Although Father Hagen had eliminated the spirit level by the invention of the floating zenith telescope, it was thought necessary to test the visual and photographic determinations of latitude on more equal terms. This resulted in the construction of the photographic zenith telescope at the Georgetown observatory—a zenith telescope with a photo-chronograph replacing the eyepiece.

In March of 1893, a new twelve-inch equatorial telescope was installed at the observatory. From the beginning of Father Hagen's administration, the work of renovation, the construction of the photochronograph and of three new latitude instruments, and now of the twelve inch equatorial was accomplished more efficiently and at less expense in this country than they could have been done abroad. The lenses of the twelve-inch telescope gave complete satisfaction. During a series of experiments the positions of a score of double stars, the inclination of Saturn's ring, the satellites of Jupiter and its equatorial belts were all successfully photographed.

In 1906, Father Hagen was transferred to the Vatican observatory and was succeeded at the Georgetown observatory by Father John Hedrick, S.J. Before becoming a Jesuit, Father Hedrick had studied astronomy in Argentina's Cordoba University under Professor Benjamin Gould. Gould was, without a doubt, one of the most energetic astronomers of his day. In his fifteen years at Cordoba University, he published fifteen quarto volumes listing the positions of 73,000 stars, all determined from photographic observations.

As director of the Georgetown observatory, Father Hedrick spent most of his time continuing the observations with the photochronograph. His publications, nine in all, are scattered throughout the astronomical journals both at home and abroad. In 1914 he left the observatory.

When Father Hedrick left Georgetown the observatory was placed under the direction of Father P. Archer, S.J., who devoted most of his efforts to teaching astronomy. In 1923, Father J. L. Gipprick, S.J., was made director of the observatory, but his regular work as head of the physics department

kept him too busy to do more than keep the instruments clean and ready for use.

Each new director had been faced with two serious problems: (1) the preparation for publication of a huge amount of observational material—a task which in itself would require years; and (2) since visual work was becoming a thing of the past, the purchase of newer instruments was imperative to replace older equipment.

Father Paul McNally

In 1925, Father Edward C. Phillips, S.J., was appointed director, and Father Paul A. McNally, S.J., was made his assistant. Father McNally at the time was studying new methods of astronomical research at the Lick observatory of the University of California and was an honorary fellow of that institution, the first to hold that honor. In 1928, while in the midst of his studies, he was called to Georgetown to assume the role of director of the observatory. Father Phillips had been appointed provincial of the Jesuits of the Maryland-New York province, and from that time his scientific career was sacrificed to the duties of an administrator. Father F. Sohon, S.J., was made Father McNally's assistant.

Father McNally continued work observing the variable stars and the occultations of stars by the moon. Along with this work, he began a systematic program for their photographic observation, and over the years these observations have accumulated to form a photographic plate libary which today consists of a few thousand plates. He also ordered two new photographic cameras for the observatory as soon as funds were available, and the mounting of the original five-inch equatorial telescope he had rebuilt so that it could be used for the cameras.

In 1932, Father McNally headed an expedition to Fryeburg, Maine, to observe there a total solar eclipse. His equipment was small due to limited funds. On the morning of the eclipse, the all-Jesuit team rehearsed their actions until each motion became automatic. They were rewarded by procuring a picture considered among the best ever taken of a solar eclipse. This photograph brought the Georgetown observatory back into the notice of other observatories throughout the world

and won the Silver Award at the Chicago World Fair. It was also exhibited by the Royal Photographic Society of London.

As director of the Georgetown observatory, Father McNally undertook three more expeditions to observe solar eclipses. First, in 1936, he went to Kustanai, Siberia, in Russia with the assistance of the National Geographic Society. The following year, in conjunction with both the National Geographic Society and the United States Navy, the expedition was to Canton Island in the South Pacific Ocean. Three years later in 1940, he journeyed to Patos in Brazil along with the National Geographic Society and the National Bureau of Standards.

While observing the 1940 eclipse in Brazil, Father McNally became interested in making more precise observations of the contact time of the total phase of the eclipse in order to compute corrections to the relative positions of sun, moon, and observer. If made, such observations would provide a check on our knowledge of the motions of the earth and moon in their respective orbits. They could also be used for the measurement of long arcs between points on the earth's surface.

With the advent of the war in 1941, Father McNally devoted much time to liaison work between the University authorities and the government. Unless a military program could be established at Georgetown College, there would be no students. Under such circumstances, a large institution without sufficient endowments would have been impoverished in an effort to sustain itself. By the end of the war, Father McNally had become completely immersed in the project of building a new medical center.

The next to take over the post of director of the observatory was Father Francis Heyden, S.J. Destined for the astronomical observatory in Manila, Father Heyden had completed his studies at Harvard in 1945. But in January of that same year during the struggle for the city, the Manila observatory was completely destroyed and Father Heyden remained at the Georgetown observatory. The following year, the first graduate student applied for admission to the Georgetown observatory and before the year was completed, enrollment

increased to three. As time went on, more students came to the observatory in the hope of working for their degree in astronomy. This was due in part to the government's increased interest in this science.

Before the commencement of the war, work had been started in conjunction with the Bureau of Standards on spectral studies of the sun. This work, interrupted by the war, was resumed by Father Heyden in 1949. The observatory possesses today one of the finest large dispersion spectographs for work on the sun.

China and Africa

In May of 1948, the Georgetown observatory took part in observing the solar eclipse from an observation site in China, and in 1952, with the assistance of the United States Air Force, six sites, designed and constructed at the Georgetown observatory, spanned the distance from Africa to Saudi Arabia.

The success of the expedition of 1952 opened the door to other and more ambitious projects for the observatory. In June of 1954, and December of 1955, the Georgetown observatory undertook two new solar eclipse expeditions in conjunction with the United States Air Force. The purpose of these expeditions was not so much a large scale survey of the entire earth as it was to test and evaluate the methods proposed for accomplishing such a task. In achieving success with any one of these methods, difficulties in attainment of precision had to be met. On both of these ventures, the experience obtained in previous expeditions was of considerable value. Certain problems have yet to be solved before the expedition's goal can be said to have been satisfactorily attained. These difficulties involve accurate knowledge of the sun's and moon's position with respect to the earth as well as exact information as to the radius of the earth and its distance from the moon, the contour of the moon at the moment of each contact, and the value of T—the difference between ephemeris and universal time.

A recent listing of the observatory's research projects (August 1, 1958) demonstrates the scope of its activity. These projects are:

(1) Contracts with the Air Force Cambridge research center for the reduction of solar eclipse observations into data useful for geodetic measurements on the surface of the earth.

(2) Contract with the Air Force Cambridge research center for the development and testing of equipment for the observation of artificial satellites; the training of personnel for field observations and the reduction of the observations at Georgetown.

(3) National Science Foundation grant for the study of titanium and the faint lines in the solar spectrum.

(4) Contract with the United States Army map service for the measurement and reduction of positions of three hundred stars in the field of Orion for fundamental star positions.

(5) Contract with the United States Army engineers for study of the atmospheres of planets for evidence of water vapor or its equivalent.

(6) National Science Foundation grant for derivation of corrections to the photographic positions of stars in the astrographic catalogue.

(7) National Science Foundation grant for collaboration with the University of California for the measurement of spectrum plates taken in the California physics department (Still pending).

(8) Consultation contract with the Air Force for geodesy.

(9) Special research project for testing the fit of spheroids.

For more than a century now, the Georgetown observatory has forged its path through the realm of science, contributing generously to our better comprehension of the universe. Members of its staff, and especially its directors, have been men of intellectual eminence and dynamism. Today it measures up to the accomplishments of its honored past, guided by its director, Father Francis Heyden, S.J., with as steady and as strong a hand as those of its early directors. With such a record and with such a director and staff, it may be confidently assumed that the Georgetown observatory will continue in its great and historic tradition.

The Third Degree of Humility

Carl A. Lofy, S.J.

Because the importance of the third degree of humility is realized by every Jesuit, a new discussion of the subject demands no apology. The present treatment of it limits itself to one specific aspect, the aspect of suffering. The consideration of the three degrees of humility, as found in the text of the Exercises, mentions explicitly only the choice of poverty and contempt with Christ poor and contemned, yet there is no one of us who has not heard, more or less frequently, the words "and suffering with Christ suffering" added by retreat masters and commentators. Indeed, the addition has become so traditional that we seldom question its validity, even though there are very definite reasons for so doing. The most obvious of these is that Saint Ignatius, a man most careful in his choice of words, did not explicitly use them. Secondly, to ask of the exercitant the love that chooses any and all forms of suffering is by no means the same thing as to ask of him the love that chooses poverty and contempt. This paper, therefore, focuses on this addition of the words "and suffering with Christ suffering" to the words of the third degree of humility, and seeks to answer the question whether or not the text of the Spiritual Exercises[1] justifies such an addition.

A study of the reasons for the addition will help to clarify the question. They are basically the following. Inasmuch as choosing poverty and contempt does involve choosing a form of suffering, it is easy to generalize it into the choice of suffering in general. Secondly, the only motive explicitly mentioned in the third degree for choosing poverty and contempt is the desire to imitate the poor and contemned Christ. Hence it is easy to go further and to ask the exercitant to choose whatever Christ chose, even suffering.

Three different desires can therefore be distinguished.

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[1] A complete historical analysis of this question would not be out of order, but it would take us far beyond the scope of this paper.

1) The desire for poverty and contempt, 2) the desire for suffering, and 3) the desire for whatever Christ chose. These three are not, of course, mutually exclusive. The second virtually contains the first, and the third virtually contains the first two. But according to the actual words of the Spiritual Exercises, the third degree of humility involves only the first, the desire for poverty and contempt, and this does *not* virtually contain the last two. May a retreat master, when presenting the third degree to the exercitants, generalize what is given in the text so as to include within the third degree the desire for suffering or for whatever Christ chose?

It is important to note that we are not asking whether or not the retreat master may or even should call his exercitants to the desire for suffering elsewhere in the Exercises. Nor are we questioning the worth of the desire to suffer with Christ. Indeed, it is one of the most glorious threads in the fabric of Christianity, for the Master Himself made the willingness to take up the cross after Him the necessary prerequisite of those who would be His disciples. The glory of His Church and the astonishment of His enemies is that that challenge has been accepted through the years, not with reluctance, but with joy and confidence. Saint Ignatius himself insisted that all the prison-chains in the world were not sufficient to satisfy his desire of suffering for Christ. There can be no question, therefore, about the sanctity of the desire to suffer with Christ and to choose whatever He chose. What is questioned in this paper is only whether or not the text of the Spiritual Exercises justifies these desires being included by retreat masters in their presentation of the third degree of humility.

Proper Context

The answer must be sought in the consideration of the three degrees of humility as it is found in its proper context within the Second Week, and not simply in isolation from the rest of the Exercises. For it was clearly not intended to be an isolated consideration, as can be seen from the note immediately preceding it:

> "Before anyone enters on the Elections, that he may be well affected towards the true teaching of Christ our Lord, it will be

> very profitable to consider and notice the three following degrees of humility, considering them from time to time during the whole day, and in like manner to make the colloquies in accordance with what will be said below."[2]

This consideration, therefore, is to be made before one enters the election and is to be kept in mind throughout the day of election. From this appears the connection between this consideration, the election, and the Two Standards, which St. Ignatius meant to be an introduction to the election.[3] More than this, the purpose of the consideration on the three degrees of humility is, according to the text quoted above, that the exercitant "may be well affected towards the true teaching of Christ our Lord." These words clearly recall the Two Standards, where we consider "the intention of Christ our Lord,"[4] and how He sends His disciples "throughout the whole world diffusing His sacred *doctrine* through all states and conditions of persons."[5] Finally, the colloquies suggested in the three degrees are simply a repetition of the colloquies of the Two Standards. From all this it is clear that the three degrees play an integral part within the Second Week, having a close connection with the Two Standards and with the election. It is in this context that we must study the third degree of humility.

Definite realizations, therefore, are presupposed in the exercitant before he ever comes to consider the three degrees of humility. The basic presupposition, of course, is that the Kingdom contemplation has aroused in him the desire to signalize himself in Christ's service. But *how* is he to signalize himself? He must imitate Christ. But this, however true it might be, is too general for Saint Ignatius. Christ has many facets to His personality and there is much in Him to imitate. The exercitant must specify, direct, and channel his desire to imitate Christ if he is to have any hopes of success. But where precisely is his imitation of Christ to begin? This is the question which the Two Standards

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[2] *Text of the Spiritual Exercises.* Westminster: Newman Bookshop, 1943, p. 52.

[3] See note immediately preceding the meditation on the Two Standards.

[4] *Ibid.*

[5] From second point of second part of Two Standards.

answer for him. Satan's strategy against him is very specific: to bring him to pride, because from pride he can bring him to all the other vices. And what means will Satan use to bring him to pride? Riches and honors. Riches and honors to pride and all the vices: this is the strategy of Satan against most men, a strategy that is centered in one particular vice, pride.

Christ's pattern is equally specific and precise. Its center is humility. Humility is not chosen at random. It is the key to the other virtues, the door to progress.[6] The immediate, specific task of the exercitant, therefore, is humility. And humility is best achieved through poverty, insults, reproaches, and contempt. The greater his willingness to serve Christ through a life of the virtues, the greater must be his willingness (and even desire) to bear these necessary means to humility.

These are the realizations presupposed in the exercitant before he comes to consider the third degree of humility. When he does, it is clear that poverty and humiliations are being asked of him because, as means to humility and thus to all virtues, they constitute an integral part of Christ's strategy. Choosing poverty and humiliations will involve the choice of a form of suffering, but they are presented, not under the aspect of suffering, but in relation to further progress in the service of Christ. If this is not true, then all the work of the Two Standards has gone for nought.[7]

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[6] There is a basic presupposition underlying the entire Two Standards meditation, namely, that the imitation of Christ consists in the life of the virtues. It is a supposition in full accord with the traditional definition of the illuminative life as "the following of Christ by the positive exercise of Christian virtues." (Tanquerey, *The Spiritual Life.* Tournai: Desclee & Co., 1930, p. 454). That humility is the key to the other virtues is also not original with Saint Ignatius. It is a common principle of Christian asceticism that "God resists the proud and gives grace to the humble." (I Peter: v, 5). Thus Tanquerey calls humility "the key that lays open the riches of grace," and "the foundation of all the virtues," since "without it there is no solid virtue, and . . . with it all other virtues grow in depth and perfection." *Op. cit.*, p. 531.

[7] It might be objected at this point that suffering itself is a form of humiliation and as such a means to humility. It certainly may be so

The actual consideration of the three degrees of humility, therefore, is meant to summarize and to test the realizations of the Kingdom and Two Standards and thus to prepare the exercitant for the election. As a test, it asks the exercitant how much he really wants to help in spreading Christ's kingdom, and how much he really wants humility, the basis of all virtues. Hence the name: three degrees of *humility*. Is he content with the humility by which he "submits and humbles himself"[8] to the point of not committing mortal sin, or of being indifferent to created things so as not to deliberate about committing venial sin? Or does he genuinely and sincerely want to "conquer the whole world (for Christ) and to subdue His enemies," even to the point of choosing a course of action involving difficult means when an alternative course involving riches and honors would be equally for God's glory?

This is the test, and Saint Ignatius is aware that only the personal inspiration of Christ's example can lead the exercitant to so strong a determination. Hence, presupposing it known from the Two Standards that poverty and humiliations are being dealt with as the means to humility, he immediately reminds the exercitant by the Kingdom and Nativity contemplations that Christ has chosen poverty and contempt before him. This he does by the words: "poverty and contempt with Christ poor and contemned." But then, to recall the Two Standards and the entire strategy there explained, he adds: "rather than riches and honors." Seen in this way, the third degree summarizes, while it tests, the realizations of the Second Week, and therefore "should be kept in mind the entire day of election."

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considered. But Saint Ignatius is speaking here of the humiliations which are directly opposed to worldly honors. In the Kingdom he speaks only of insults and reproaches, in the Nativity contemplation of insults and affronts, in the Two Standards of reproaches and contempt, in the second degree of humility of "dishonor," and in the third degree of contempt and being esteemed as useless and foolish. None of these terms suggest suffering in general.

[8] These words of Saint Ignatius, used explicitly in describing the first degree of humility and implied in the next two, leave little doubt that he meant these three degrees to be exactly what he called them, degrees of humility, and not (say) of love, perfection, or obedience.

From all that has been said, it is clear that Saint Ignatius mentions poverty and humiliations in the third degree of humility, and not (say) chastity, obedience, or suffering in general, because the former are the most effective means to humility, the basis of all the other virtues. It should be equally clear that he is dealing with poverty and humiliations, not insofar as they involve suffering, but insofar as they constitute the means to further progress, so that even if they did not involve suffering they would still be an integral part of the Second Week.

If, however, the third degree is considered alone, apart from its context in the Second Week and without reference to the Two Standards, it is no longer clear that poverty and humiliations are being considered precisely as the means to humility. They appear to be only facets in the imitation of Christ chosen at random, for no intrinsic reason. Hence, one reading the consideration out of its context would feel free to add to these two, any other facets of Christ's personality that he chooses. And since, as we saw earlier, poverty and contempt do involve suffering, it is the facet of suffering that is most often added to the third degree of humility.

Such an addition completely ignores the pattern of life proposed by Christ in the Two Standards, ignores the fact that poverty and humiliations are being dealt with only as means to humility and that the important point of the third degree of humility is not that it involves suffering but is the means to the most fundamental of all virtues. The addition of the words, "and suffering with Christ suffering," involves much more, therefore, than a mere addition of words. It entails an arbitrary switch in Ignatius's view of the life-pattern of Christ. The purpose of the consideration was to make the exercitant "well affected towards the true teaching of Christ" as studied in the Two Standards. But now, without having had explained to him how suffering fits into Christ's plan, he is suddenly asked for something for which he has not been prepared, something which has little to do with the strategy already studied. The double insight that poverty and humiliations lead to humility and humility to all the other virtues is passed over, and suffering, not humility, becomes the center of his attention. This distraction from

humility at the very moment of election is a worse evil than the general confusion the exercitant suffers at this sudden and unexplained shift of plan.

Not Justified

The answer to our original question, therefore, stands inescapably before us. Regardless of the value and sanctity of the desire to suffer with Christ and to choose *whatever* Christ our Lord chose, these generalizations in the presentation of the third degree of humility are not justified by the text of the Spiritual Exercises. Rather, they disrupt the entire psychological development of the Second Week and take the exercitant's attention away from the central point of Christ's plan: humility.

We said earlier that it was beyond the scope of this paper to discuss whether or not the desire for suffering may or should be included elsewhere in the course of the retreat. The following observations, however, can be made. The Third Week is a better time to introduce it, since there the exercitant is studying Christ precisely in His life of suffering. Secondly, if the desire for suffering is asked of the exercitant, the place of suffering in the plan of Christ should be explained to him as clearly as possible, just as the place of poverty and humiliations as the means to humility was explained to him in the Two Standards.[9] Finally, if for some reason the

[9] It has been said by some that no reason can be given for the desire to suffer with Christ beyond the desire to imitate Christ, that there is an element of the inexplicable and suprarational in this desire. Such people appeal to the words of Saint Augustine: "Give me a lover and he will understand." That there is an inexplicable element is certainly true. It lies first of all in the *desiring*, in the eagerness to embrace. Such generosity is inexplicable except in terms of love. But *what* we desire, and the reason we desire it and not something else (v.g. patience, celibacy, etc.) need not be inexplicable. To have a rational reason for directing our desire to imitate Christ precisely to the area of suffering by no means detracts from the love that inspires us to imitate Him. Nevertheless it is true that some lovers of Christ could wish to suffer *only* because Christ suffered, without concerning themselves about any further reasoning. Yet even this desire involves a judgment of confidence in the goodness of Christ's character. Consequently the desire to suffer with Christ could be termed inexplicable, inasmuch as one might not be concerned about the reason Christ had

desire for suffering is included in the presentation of the third degree of humility, then it is very important that it be included also in the oblation of the Kingdom and in the pattern of the Two Standards as well. In this way the exercitant will have been sufficiently prepared, both in terms of inspiration and information. Even when this is done, it should be fully realized that, unless suffering is dealt with precisely as means to humility, humility is being de-emphasized and that there is no longer question of three degrees of *humility,* since the desire to imitate Christ has now been channelled to something other than humility and the means to it.

It remains only to consider three possible objections to the interpretation of the third degree of humility advanced in this paper. The first of these arises from the words which precede the oblation of the Kingdom contemplation. Here Saint Ignatius encourages the exercitant to act against "his sensuality, worldly and carnal love" by making the oblation. In the oblation, however, he mentions only poverty and humiliations. It would seem, however, that because of the words, "sensuality and carnal love," the addition of suffering and penance would be justified.

Now admittedly, we do normally regard bodily penance and suffering as the remedies against sensuality and carnal love, and it strikes us at first as strange that only poverty and humiliations are mentioned in the oblation. The explanation is to be found in the fact that Saint Ignatius is already anticipating the Two Standards and the role of poverty and humiliations in the plan of Christ as there explained. His meaning for the words, "sensuality, worldly and carnal love," therefore, must be broader than our meaning for these terms, and the same as that found in the note at the end of the meditation on the Three Classes of Men, where he explicitly speaks of the choice of actual poverty as an act "against the *flesh.*"

The second objection arises from the twelfth rule of the Summary, where we are told that continual mortification

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in choosing suffering. Nevertheless, it is explicable in the sense that we do know He had a good reason and we are in no way prevented from legitimately seeking to discover what that reason was.

and abnegation are the means to the third degree of humility as it is expressed in the eleventh rule. Since continual mortification seems to be a means to the desire for suffering rather than to the desire for poverty and contempt, it would follow that the third degree of humility may and should be generalized to include the desire for suffering.

In answering this objection, we should recall that the eleventh rule contains two parts, the first general, the second particular. The general element is "to abhor *wholly and not in part* what the world loves and embraces and to desire with our whole strength *whatsoever* Christ our Lord loved and embraced." In this general willingness to choose whatever Christ chose is already virtually contained the desire to choose suffering, since suffering is certainly one of the things Christ chose. But just as the general readiness to imitate Christ was channelled and directed in the Two Standards to humility and the means to it, so the desire in the eleventh rule to choose whatever Christ our Lord loved is channelled and directed to "reproaches, false testimony, injuries, and being treated and accounted as fools." The continual mortification of the twelfth rule, which is expressly stated to be the means to the "degree of perfection" mentioned in the eleventh, must therefore, also have a general and a particular element. It must involve, not only the general mortification of our desire for whatever the world loves, but also (and especially) the particular mortification of our desire for riches, worldly honors, and a great name among men. This is clear from the letter of Polanco in which he states that Saint Ignatius esteemed those mortifications which touched honors and self-esteem more than those that caused suffering to the flesh, such as fasting and hair shirts.[10]

Twelfth Rule

The continual mortification of the twelfth rule, taken generally, is the means, therefore, to the development of the desire to embrace whatever Christ loved and embraced, and the particular mortification of our desire for worldly honors and esteem is the means to developing the desire to embrace

[10] *MHSJ, Epist., Ign.*, III, p. 501.

the contempt that Christ embraced and so to come to humility. The eleventh and twelfth rules do not therefore exclude the desire for suffering, but they do emphasize again the means to humility, and it is precisely in this emphasis that they can be equated with the third degree of humility.

The final objection is that we customarily think of the third degree of humility as the source of our crucifixion to the world. The third degree of humility, however, seems to have little to do with crucifixion to the world unless it includes the notion of suffering in general.

It is certainly true that the third degree of humility is one of the chief characteristics of the Society of Jesus and also that it has much to do with our crucifixion to the world. So characteristic is it that it is at the basis of the vow of the professed not to desire any office within or outside the Society. What is the reason for our binding ourselves under vow not to desire honors? Is it not that we are men of the third degree of *humility?* Is it not that we have learned in the Two Standards the real danger to pride lurking in honors? Only obedience, the manifestation of God's will so evident that we would sin not to obey, can assure us that God's glory demands our acceptance of these honors, so much do we desire their opposites. The third degree of humility, as understood in this paper, constitutes a very essential part, if not the entirety, of our crucifixion to the world because it strikes at what men of the world especially love: riches and honors.

In conclusion, let it be said that we have not attempted in this paper to de-emphasize the value and the necessity of the desire to suffer with Christ. That desire is one of God's most precious graces and deserving of the deepest efforts and prayers of each of us. Our purpose was not negative but positive: to restore to humility the place it deserves in the third degree of humility and in the service of Christ.

Foundation and First Administration of the Maryland Province

Robert K. Judge, S.J.

Part I: Background

Introduction

From the year 1634, when the Jesuits first landed on the shores of Saint Clement's Island until 1833, when the Maryland Province of the Society of Jesus was founded, America had been mission territory for the Order. Suppression, which lasted in America from 1773 until 1805, checked nearly all corporate labor of the missionaries, who assumed their duties as diocesan priests.[1] After 1814, when the Society was restored throughout the world, the need for a regional administration became increasingly evident. The mission already had its novitiate, its college and missions whose problems were of such a nature as to demand the attention of a superior, subordinate only to the General, with authority to make decisions of some importance as he should see fit. It was in large part due to the foresight and interest of Father Peter Kenney, Visitor to the American missions in 1830, that the decision to grant province status to the Maryland mission came about.[2]

Preparations: 1832-1833

A formal request on the part of Father Kenney to grant province status to the American mission is dated August 28, 1832,[3] following the election of Father William McSherry

[1] Their only official relationship was the Corporation of Roman Catholic Clergymen of Maryland, a property-holding body designed to preserve the lands formerly belonging to the Society until the Order should be restored.

[2] John M. Daley, S.J., *Georgetown University: Origin and Early Years.* (Washington: Georgetown Univ. Press, 1957) p. 279.

[3] Kenney to Roothaan, Aug. 28, 1832, VIII (Missio Marylandiae: 1831-1833), *Archivum Romanum Societatis Iesu (ARSI).*

as first procurator on August 14, 1832.[4] Because of his new appointment Father McSherry sailed from New York to Rome on September 10 with Fathers Barber and Mulledy[5] to report to Father General and receive the necessary instructions for the new province. That it was by no means certain how much territory would be included is evident from a letter of McSherry's shortly after his arrival in Rome. Of one thing he was certain: Missouri would remain a separate mission.[6]

Finally, on June 4, 1833 Kenney wrote to Dzierozynski and his consultors that the Maryland mission had been elevated to the dignity of a province, with Father McSherry as its Provincial, and on July 8, 1833 the Georgetown community was assembled in the ascetory for the official pronouncement.[7] It must have been with great pride that this community listened to the decree of erection of Father General John Roothaan.

> Since the mission of the United States of America has sufficiently increased, and since nothing more desirous is sought than the creation of a legitimate province of the Society, and, indeed, since the mission possesses a suitable number of members, Georgetown College as well, and its own novitiate, and includes also many other residences—this is why, having thought it over for a long while, and having commended the matter to God many times in my prayers, and having often discussed the matter with the Fathers Assistant, it seemed best to decree, as we do now, that the above named mission, as it was subject to this one Superior up to now, shall have a place in the rank of provinces under the title of the Province of Maryland with all the faculties and privileges of the other provinces and especially the provinces across the sea in accordance with the Constitutions of the Society and the decrees of the general congregations.
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> Enacted at Rome, Feast of the Purification, Feb. 2, 1833.[8]

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[4] Index Procuratorum, Acta Provincialium Congregationum: 1832-1896. *Maryland Province Archives (MPA).*

[5] Kenney to Roothaan, Sept. 8, 1832. VIII, *ARSI.*

[6] McSherry to ?, Nov. 9, 1832. Correspondence 1830's, *Woodstock College Archives (WCA).*

[7] House Diary, July 8, 1833. *Georgetown University Archives (GUA),* 86. Cited by Daley, *op. cit.*, pp. 274-275.

[8] IX (Epistolae Generales at Miscellaneae: 1833-1837), *ARSI.*

Physical State of the Province in 1833

At the time of the Province's foundation its area included the whole of Maryland, with missions to the north, extending into York, Adams and Berks Counties of Pennsylvania, and to the southwest as far as Alexandria, Virginia. The Province could boast of a full college at Georgetown, another as yet incomplete at Frederick (It remained incomplete.) a novitiate at White Marsh, and residences at St. Thomas', Newtown, St. Inigoes, Bohemia, St. Joseph on the Eastern Shore, and St. Mary's in Alexandria, while in Pennsylvania there were residences at Conewago, Goshenhoppen, Paradise, Philadelphia and Lancaster, although the last mentioned as well as Bohemia were administered by secular priests because of the scarcity of Jesuits.[9] By July 8, 1833, the day on which Father McSherry was read in as Provincial, there were 78 members in the Province: 34 priests, 17 scholastics and 27 coadjutor brothers.[10] These 78 members were variously employed in our twelve churches and residences (including eight farms), over 22 missions, one university, one college, one school, one novitiate and one scholasticate. The growth of the Province, then, since the Society's restoration, had been indeed encouraging, as was attested by Father General.

William McSherry, S.J.

The man upon whom was placed the burden of office was a native American, the son of Anne and Richard McSherry, whose estate bore the name of "Retirement." William, the third son of this Irish planter, was born on July 19, 1799 at the estate six miles from Charleston, now in West Virginia.

On November 6, 1813 he entered Georgetown College, but on the 6th of February, 1815 took his place among the novices of the Society, who were then at Georgetown. After being sent to Rome to pursue his philosophical and theological studies his historical interests prompted an exploration of the Society's archives. To him American history owes the discovery of Father Andrew White's *Relatio Itineris,* narrating the voyage of the *Ark and Dove,* the fullest account we

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[9] Province Catalogue for 1833. *MPA.*

[10] *Ibid.*

have of the settlement of Maryland. These, together with many early reports of missionaries, McSherry copied for the benefit of scholars. Of no little importance also are the manuscripts in the language of the Maryland Indians which he came upon—the only documents we have in the dialect of these tribes.[11]

After ordination at Rome, probably in 1825 or 1826,[12] McSherry was appointed minister of the medical and literary colleges at the Institute of Turin, whose rector was Father Roothaan. In 1827 he is listed as residing at Rome, probably preparing to become Socius to Father Kenney, which he became in 1828. A year later he was at Georgetown as professor of humanities, and in 1830 he became the minister for the College, and procurator and house consultor as well the following year. In 1832 he added his former task of professor to these other offices, before being recalled to Rome later that year.[13] Upon his return to Rome he was admitted to the number of the solemnly professed by his old friend and rector, John Roothaan.[14]

McSherry was, therefore, one of the first American Jesuits to complete the traditional course of training, and as such, was fully acquainted with the Society's institute and techniques of operation. But he had also the invaluable firsthand experience with the mission's difficulties. By nature a very amiable and kind person, he was only thirty-four years old when he became Provincial.

Part II: Educational Efforts

Georgetown

Georgetown University, with thirty-three members of the Society in residence, and, therefore, constituting nearly

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[11] John Gilmary Shea, *History of Georgetown College* (New York: P. F. Collier, 1891) pp. 118-122.

[12] Because the set of Roman Catalogues is incomplete, we are unable to determine the year of McSherry's ordination. He was probably in "short course," since he is listed in 1824 among the auditores Theologiae Moralis. Edward I. Devitt, S.J., "History of the Maryland-New York Province," ch. VIII, *Woodstock Letters*, LXII (1933), 310-313.

[13] Province Catalogue, 1827-1832. *MPA*.

[14] *Ibid.*

half of the Province, was the great charge of the Jesuits in Maryland.[15] Then in its forty-second year,[16] the University had an encouraging enrollment: 183 scholars, 172 of whom were boarders, eleven semi-boarders—altogether an increase of twenty-two over the preceding year.[17]

Academically, the University seemed to be proving its worth. The honor recently conferred upon the mission was followed shortly by another to Georgetown, when the Sacred Congregation *De Propaganda Fide,* by decree of March 30, 1833, conferred upon the College the power to grant degrees in philosophy and theology.[18]

The financial status of Georgetown at this time, however, was far from happy. Kenney, writing to McSherry in Rome, in February, 1833, to acquaint him with the state of affairs in Maryland, was elated over the fact that Georgetown's "trustees are without limit empowered to receive, manage all the property, real or personal belonging to the College; so that they can now receive donations, if they can get them, to any amount in money or lands."[19] But the fact is that the trustees had little opportunity to exercise their privileges in financial matters. It is true that a grant of $25,000 in city lots was made that year by the Federal Government, but the deed for the property was not executed until February 20, 1837.[20]

Until 1833, Georgetown, in accordance with the Society's custom forbidding acceptance of stipends or tuition fees, had been obliged to rely solely upon the charity of friends for its sustenance. Numerous requests for a dispensation to accept tuition fees from students, according to the American custom, effected no satisfactory reply from Rome.[21] But with

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[15] Province Catalogue for 1833. *MPA.*

[16] Although founded in 1789, the first students were not received until 1791. Daley, *op. cit.*, p. 279.

[17] Mulledy to Roothaan, Oct. 28, 1833. *ARSI;* Daley, *loc. cit.* According to Grivel's account of July 9, 1833 Georgetown had 160 pupils for the academic year 1832-1833. Devitt, *op. cit.*, 348.

[18] Daley, *op. cit.*, p. 275.

[19] Kenney to McSherry, Feb. 14, 1833. IX, *ARSI.*

[20] Daley, *op. cit.*, p. 280.

[21] It is interesting to note that the requests for a dispensation had first come from outside the Society, namely, from Bishop Rosati of

the arrival of McSherry from Rome as the first Provincial came Father General Roothaan's *Ordinatio de Minervali,* containing the conditions under which the long-sought concession to the American Jesuits was to be applied. It was dated February 1, 1833 the day before the Province had been erected.[22] It can be judged just how necessary was this concession from a letter of Father Mulledy, the Rector, to the General, in October of the same year, where he stated that poverty was hindering the missionaries and the College especially.[23] In 1835 the College was $30,000 in debt[24] and in 1837 we find McSherry writing to the General of his having received a plea from Georgetown's procurator for $20,000, if the College was to be sustained.[25] Perhaps a significant drop in enrollment, from 172 boarders in 1833 to 130 boarders in 1835 could partially explain the dearth of funds in 1835.[26]

Disciplinary problems in 1833 were of great concern to Georgetown's administrators, as is evidenced in letters of the period. In acquainting Father McSherry with the problems of the College, Kenney describes the discipline:

> . . . in general, I fear the pupils are not so good or so well contented as they have been for the last few years. . . . But I dread that much must arise from the very grown youths, who have so long had their fling in the world.[27]

With regard to the "great rebellion" of November, 1833[28] we find the Provincial explaining to his Superior that the uprising among the students has been quelled, and twenty more students dismissed.[29] Such occurrences as this, however,

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St. Louis, who was desirous of having a flourishing university in his diocese. Gilbert J. Garraghan, S.J., *The Jesuits of the Middle United States* (New York: America Press, 1938) I, 305 ff.

[22] Letter Book: Generals to Maryland Superiors: 1804-1838, *WCA.*

[23] Mulledy to Roothaan, Oct. 28, 1833. IX, *ARSI.*

[24] Vespre's Memoirs of the 1st Provincial Congregation, 1835. July 3, 1835. IX, *ARSI.* In the same part of this memoir Vespre is clearly enraged at the mismanagement of Georgetown's funds.

[25] McSherry to Roothaan, Nov. 12, 1837. IX, *ARSI.*

[26] G. Fenwick to Roothaan, Jan. 30, 1835. IX, *ARSI.*

[27] Kenney to McSherry, Feb. 14, 1833. IX, *ARSI.*

[28] For a full account of the affair of, cf. Daley, *op. cit.,* pp. 285-287.

[29] McSherry to Roothaan, Dec. 31, 1833. IX, *ARSI.*

seem in retrospect an inevitable factor in the growth of so venerable an establishment as Georgetown.

Frederick

Although Georgetown was Maryland's greatest undertaking, the other educational endeavors of the Province cannot be overlooked. Saint John's Literary Institute in Frederick, Maryland seems to have escaped, during its brief existence, the memorable difficulties that beset Georgetown. Founded in 1828 by Father John McElroy, it "became the rival of Georgetown, and remained so until 1853, when it received a check by the expulsion of a large number of students at one time."[30] St. John's procurator appears to have experienced few of the headaches that tormented his fellow procurator in Washington, although state opposition toward financial aid was perhaps as strong. We note in Kenney's previously mentioned letter to McSherry in 1833:

> McElroy has actually obtained an Act of Assembly, giving him $400 per annum for his school. It met great opposition in the Senate, but passed with a clause that the governor should appoint visitors to report to the Assembly every year the affairs of the institution and the number gratuitously educated. The bigots wanted to oblige him to teach ten boys without any pay for every hundred dollars which the state would give him. He is only obliged to teach one for every hundred dollars.[31]

It is doubtful whether the concession of the General to accept tuition fees was applied at Frederick, since we find in a history of St. John's Church that "the College was in a measure a free school, as many students were educated gratuitously."[32] Furthermore, in the records of the First Provincial Congregation it is explicitly stated that about 100 youths, who must have comprised nearly the entire student body—if the figures for 1832-1833 are accurate—were educated gratuitously.[33]

That the College enjoyed some success in its education is

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[30] "St. John's Church and Residence, Frederick, Md." *Woodstock Letters*, V (1876), 108.

[31] Kenney to McSherry, Feb. 14, 1833. IX, *ARSI*. The decree of the senate granting the annuity is dated Jan. 17, 1833.

[32] *Woodstock Letters, loc. cit.*

[33] 1st Postulatum, Act. Prov. Cong.: 1832-1896. *MPA*.

affirmed in the same article, where we read that "St. John's has given many vocations to the Society, and to the legal and medical professions some of the most distinguished names in this city and state.[34]

At the Provincial Congregation of 1835 it was proposed that a *gymnasium* or secondary school be erected at the *Collegium Inchoatum* at Frederick. In approving the measure the General insisted that it be conducted as a "Latin school."[35] The General's wishes were fulfilled.

Novitiate

In the 1835 Congregation it was proposed that the Novitiate be moved to Frederick, not only for economic reasons, but for the scholarly benefits to be obtained from residing at a college, as well as the catechetical and missionary opportunities at Frederick.[36] The Novitiate, moreover, according to McSherry, was in debt as much as $20,000.[37] Since the lands at White Marsh were not producing, it was suggested that Frederick would be a much better location in every way. Frederick was definitely determined upon, and by April, 1834 a house had been bought there for $6,000.[38] Shortly thereafter the novices with their superiors moved from White Marsh to their new home. A letter from the General in 1836 indicates that the number of novices during these years continued to increase steadily from thirteen in 1833.[39]

The Scholasticate remained at Georgetown throughout McSherry's administration. In 1836 the General granted permission for the Scholastics to attend classes with the extern students, but insisted that their residence be kept separate from the students' quarters.[40]

One last project is recorded in Kenney's letter of 1833, where he mentions that Dubuisson's "poor school" at Phila-

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[34] *Woodstock Letters, loc. cit.*

[35] 1st Postulatum, *loc. cit.*

[36] 3rd Postulatum, *loc. cit.*

[37] McSherry to Roothaan, Dec. 31, 1833. IX, *ARSI.* Only a quarter of the lands, amounting to c. 2000 acres were under cultivation. *Ibid.*

[38] Vespre to Roothaan, Apr. 5, 1834. IX, *ARSI.*

[39] Roothaan to McSherry, Apr. 14, 1836. Early letters of Generals, *WCA.*

[40] *Ibid.*

delphia has been granted a sum of money, but not the power to award degrees.[41] This school, about which we have so little information, would seem to be the inspiration for St. Joseph's College, founded in 1851 by Father Felix Barbelin. Since the Jesuits had not returned to St. Joseph's Church until 1833, after an absence of thirty-three years, due to lack of missionaries,[42] this school was doubtless in an embryonic stage.

At various times proposals were made by the hierarchy of the United States to the Jesuits either to staff completely or to supply administrators for Catholic colleges. Bishop De Neckere, for instance, very eagerly sought the assistance of the Maryland Jesuits in erecting a college in his diocese of Louisiana.[43] When the Provincial declined, the bishop appealed to the Missouri Jesuits, by whose efforts St. Charles College at Grand Coteau was founded. Again, as early as 1837 the Archbishop of Baltimore had petitioned the Maryland Jesuits to undertake the administration of Mount St. Mary's College, Emmitsburg,[44] and to furnish both faculty and administration for St. Mary's College, founded by the Sulpicians at Baltimore. The seminary attached was to remain in the hands of the Sulpicians.[45]

The Society did not hastily reject these offers, since the advantages to be had from a college in such a large and flourishing city as Baltimore were indeed numerous. Nevertheless, the Province at this time was straining to the breaking point because of the small number of members.[46] Already the seminary at Washington had been abandoned, for lack of funds and professors, and opportunities were being sought to sell the property.[47]

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[41] Kenney to McSherry, Feb. 14, 1833. IX, *ARSI.*

[42] Devitt, *op. cit.*, ch. X, LXIII *W.L.*, 226.

[43] Kenney to McSherry, *ibid.*

[44] Gabaria to Roothaan, July 25, 1837. IX, *ARSI.*

[45] McSherry to Roothaan, Oct. 12, 1837. IX, *ARSI.*

[46] *Ibid.* In passing, the College of St. Louis, which became an *Academia Magna,* in December, 1832 with the rank of University, ought to be mentioned, although it belonged entirely to the Missouri Jesuits, who had received their start from the Marylanders, and who were still receiving generous aid from them.

[47] Vespre's Memoir of the Provincial Congregation, 1835. IX, *ARSI.*

Part III: Missionary Labors

Maryland, Pennsylvania and Virginia

The country missions in Maryland, Pennsylvania and Virginia were staffed by *missionarii excurrentes* from the residences of the Province. There were at least twenty such missions, the most extensive of which were in Pennsylvania. To White Marsh was attached the mission of Boone's Chapel at Annapolis; to St. Thomas' Manor the missions of Charles and Prince George Counties: Newport, Cornwallisneck, Pomphret, Nangemoyia, and Cobbneck; to Newtown, in the northern part of St. Mary's County the missions of Sacred Heart at La Plata, Lady's Chapel, St. Joseph, St. Aloysius at Leonardtown, and St. John; to St. Inigoes near the southern tip of Maryland the mission of St. Nicholas; to St. Joseph's on the Eastern Shore the mission at Denton.

In Pennsylvania, to the priest at Conewago was assigned the missions of Gettysburg, Littlestown, and "the mountains," including the territory around Emmitsburg, Maryland (Washington County); to Goshenhoppen the missions of Reading, Lebanon, Massillon, Pottsville and several others. A resident pastor was stationed at St. Mary's Church in Alexandria, Virginia, as well as at Paradise, Pennsylvania, where Father Beschter was operarius, and at St. Joseph's Church in Philadelphia. Later a former mission, St. Mary's, in the city was entrusted to the Society. Secular priests operated our churches at Bohemia in Cecil County, Maryland,—though Brother Heard was in charge of the farm—and at St. Mary's in Lancaster, Pennsylvania.[48]

Several reports to the General during these years indicate that these missions were effecting much fruit. Father Dzierozynski, the Master of Novices at Frederick, in 1836 emphasized this fact several times in correspondence with Father Roothaan,[49] each time attributing much of the success to the

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The subject of the Washington Seminary was the 7th article in this memoir. The money derived from the sale was to go toward building another seminary somewhere in Washington. Gonzaga College replaced it in 1848.

[48] Province Catalogue for 1833. *MPA*.

[49] Dzierozynski to Roothaan, Feb. 29, 1836; Aug. 10, 1836. IX, *ARSI*.

capabilities of McSherry. The Provincial's Socius, Aloysius Young, had written from St. Thomas' Manor early in 1834 that these missions, in fact, the Province in general, were in good condition.[50]

Father McSherry, with the weight of the Province on his shoulders, was not so optimistic as his brothers in Christ about the state of affairs. In August, 1835, he wrote Father Roothaan that for the good of the Province either some of the rural missions would have to be discontinued, or some of the Province's property, that is, the farms on which the larger residences were located,—and which, incidentally, largely supported the Novitiate and the Georgetown Community—would have to be forsaken.[51]

The urgency of this appeal can be appreciated after reading the eighth postulatum of the 1835 Congregation, which requested that (1) the number of missions be lessened; (2) that they be disposed of little by little in order that colleges might be opened in the larger cities, such as Richmond, Philadelphia and New York; (3) that some of the farms in Maryland be sold, and in turn land be bought where colleges seemed possible; (4) that the Fathers assigned to the missions proposed for disposal should be reassigned to travel about, preaching missions (in the popular sense) and giving the Exercises.

The reasons advanced for these petitions were the following: that it was almost impossible to progress if the missions and outlying parishes be retained; that the establishment and maintenance of colleges was a work more important for the Church in the United States; and, finally, that, since there seemed no little danger of a dissolution in the union of the States, it would be most necessary that the Society have houses scattered about, so that ours, when ejected from one territory might have places of refuge.[52]

The General's reply to this request of 1835 was that the gravity of the proposal required more time for deliberation.[53]

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[50] Young to Roothaan, Jan. 30, 1834. IX, *ARSI*. He also wrote that the Provincial was clearly satisfying all.

[51] McSherry to Roothaan, Aug. 30, 1835. IX, *ARSI*.

[52] 1st Prov. Cong., Acta Prov. Cong.: 1832-1896. *MPA*.

[53] *Ibid.* The same reply was given to proposal no. 7, in connection

Another proposal was made for the maintenance of a single house, which would serve as headquarters for this mission band, with its own superior whom these missionaries would visit at least twice a year. No reply was made to this postulatum.[54]

On numerous occasions McSherry begged for missionaries from Europe, who would be willing and able to work among the various nationalities, for the most part among the German farmers of Pennsylvania. So overworked were our missionaries, and so hindered were they by material needs, that the Archbishop of Baltimore in 1837 took occasion to suggest that the Society concentrate its efforts principally on education, at the same time urging the acceptance of St. Mary's College in Baltimore.[55] Archbishop Whitfield pointed out to the Provincial

> . . . According to our present system a great portion of the time of the different missionaries was necessarily taken up with temporal concerns, to obtain a meagre support for themselves and their slaves.[56]

McSherry was in agreement with him on the point last mentioned, but was unwilling to be influenced by the Archbishop in disposing of missions and in educational endeavors, principally because he thought that the prelate's motives were governed by economic interests.[57]

The great zeal of the Society for the foreign missions expressed itself in the interest shown toward the new Liberian

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with disposal of unprofitable property, that a lot (referred to as *hortulum*), in Washington, adjacent to St. Patrick's Church, and to the abandoned Seminary, apparently, should be sold. St. Patrick's had originally been promised to the Society by the Archbishop, but in view of the fact that the Church would clearly never be given to the Society, and since the lot of itself was too small for worthwhile development, the land was entirely useless. The records of the 1st Congregation do not mention the Seminary explicitly, although Vespre, in his Memoir, mentions only the Seminary as the subject of the 7th proposal.

[54] *Ibid.*

[55] McSherry to Roothaan, Mar. 13, 1837. IX, *ARSI.*

[56] *Ibid.*

[57] The Archbishops of Baltimore eagerly looked for the annual Pension paid them by the Maryland Jesuits since the time of Archbishop Carroll. This question will be treated in Part VI.

mission for Negroes. In the Second Provincial Council of Baltimore, which met in 1833, after numerous attempts on the part of Bishop John England of Charleston to provide for the freed Negroes deported to Liberia, it was proposed that this mission be entrusted to the Jesuits.[58] On November 7 of the same year McSherry informed the General of the transactions of the Council,[59] but he must have realized from the beginning that such a mission would be all but impossible for the Province with so many home missions and so few members. Perhaps he was hoping that some Fathers could be sent from Europe. In the end the mission had to be refused by the Society. Father Fisher, in his article on the Liberian mission comments, "the infant Church could hardly be expected to send even one missionary to Liberia where in 1842 the Catholics numbered only eighteen."[60]

Another project which might have proved extremely fruitful for Catholicism was an Indian mission in Michigan, offered to the Maryland Jesuits about the same time, and declined for apparently the same reason that the Liberian mission had been declined.[61]

Part IV: Difficulties Concerning Property

Church Property

The Maryland Province during these years possessed many parishes from which, generally speaking, sufficient funds were obtained for the maintenance of the priests attached as well as for the church buildings themselves. A question arose in the Second Provincial Council of Baltimore as to whether the churches built and served by Regulars were to be considered their own property or that of the local ordinary. If the question should be decided in favor of the Regulars,

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[58] Henry P. Fisher, "The Catholic Church in Liberia," *Records of the America Catholic Historical Society,* XL, 1929), 265.

[59] McSherry to Roothaan, Nov. 7, 1833. IX, *ARSI.*

[60] Fisher, *op. cit.*, 263.

[61] McSherry to Roothaan, *ibid.* This mission in Michigan is included under the title of "Foreign Mission Proposals" because of the nature of the apostolate.

the collections from the faithful would be theirs to dispose of without the intervention of the bishops. Moreover, the bishops would not have it in their power to appoint priests whenever vacancies occurred, since control of these churches would depend entirely upon higher superiors of the religious orders. Fear, evinced by the Jesuits over the prospect of a decision favorable to the bishops, concerned churches owned by the Society and operated by secular priests. The question, however, was dropped by the Council of 1833. McSherry, who had attended, wrote the General that all the bishops seemed to favor the Regulars, and many, in fact, petitioned the Regulars to work in their dioceses.[62] In 1837 the question again arose at the Third Provincial Council in Baltimore, but no decision was arrived at by the hierarchy because, as McSherry wrote, "They have not clergymen to attend even their own missions."[63] An example of the desperate need of secular priests may be seen in the case of the division of the Philadelphia diocese into two sees, proposed by Bishop Kenrick. In the proposal the bishop decided to place St. Mary's Church under the care of the Society because, he said, the Jesuits had once claimed the church as their property. McSherry emphatically denied any such claim; nevertheless, the care of the church was imposed upon the Society,[64] and Father Krukowski was sent to labor among its German-speaking parishioners until his death in October of the same year.

Farm Property

The proceeds from the farms in Maryland and Pennsylvania had caused some disturbance for many years. The lands were not producing in proportion to their extent, which between the years 1824 and 1830 had totaled about 16,580 acres.[65] St. Inigoes, for example, with 3,000 acres, in 1830

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[62] McSherry to Roothaan, Nov. 7, 1833. IX, *ARSI.*

[63] McSherry to Roothaan, May 13, 1837. IX, *ARSI.*

[64] *Ibid.*

[65] According to a list of Fr. Dzierozynski's, then Mission Superior. Total and individual number of acres on each farm cited by Thomas Hughes, S.J., *History of the Society of Jesus in North America* (London: Longmans, Green & Co., 1908), Documents, I, Part I, pp. 379-380.

produced an income of $500; Newtown, with 750 acres, no income from 1826 through 1830, after an income of $300 for 1825; St. Thomas', with 1000 acres, $240 in 1827, then nothing from 1828 through 1830; White Marsh, with 2,000 acres, $480 in 1829, then nothing from 1830 through 1839; Goshenhoppen, with 780 acres, $200 in 1830.[66] Between 1824 and 1830 about 2,140 acres throughout the Province were sold, the largest plot amounting to 1160 acres in Anne Arundel County.[67] Therefore, by 1830, according to Dzierozynski's list, the total acreage amounted to 14,440.

In 1837 McSherry wrote the General that farms in Maryland[68] totaled 13,500 acres, whose average value he would estimate at not more than $12 per acre, and perhaps, he adds, on a closer estimate, they would be less valuable.[69] This estimate of McSherry's puts the value of the farms at $162,000. If he was relying on his own knowledge of temporalities, of which he admitted himself a poor judge, there is a great possibility of error. No explicit information concerning the value of each farm was in his possession when this letter of 1837 was written. In his own words:

> I have not been able as yet to give the information with respect to our real property. It will be necessary to inquire from each place what would be the probable value, and it will require an intelligent, active person or persons to obtain a good price for our lands, which are generally poor.[70]

That the income was far below normal is indicated in the same letter, when McSherry thanked the General for the sum granted the Province through the *Association de Lyon,* adding that it was "a great temporary relief."[71]

In 1835 the question of selling the slaves and farms had come before the Provincial Congregation. The second postulatum, as it was presented to the General, was somewhat modified, in that it requested permission to sell all the slaves

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[66] *Ibid.,* pp. 380-381.

[67] *Ibid.,* p. 379.

[68] Whether he means the State or Province of Maryland is uncertain; since this is a report on the Province's property the latter would seem more probable.

[69] McSherry to Roothaan, Aug. 6, 1837. IX, *ARSI.*

[70] *Loc. cit.*

[71] *Ibid.*

to Catholic masters and to change completely the mode of administration of the farms. The reason given for the complete revision on the farms was that a great utility could be derived from the lands if they were under the care of expert farmers.[72] It was suggested that the plantations be divided up into five or six farms, as had apparently been done at St. Inigoes.[73] Roothaan's immediate reply was to the first part of the postulate, concerning the slaves, which was a matter he thought required further deliberation.[74] It was evident, however, by 1837 that the General was desirous of the sale of the farms, since McSherry indicates that he was awaiting a favorable opportunity for the sales, both of slaves and lands.[75]

Financial difficulties of the American banks in 1837 delayed any opportunity for sales. McSherry wrote that

> . . . The sale cannot be so urgent at the present time, when the whole country is embarrassed beyond description in the currency. All the banks in New York, Philadelphia and Baltimore have refused to pay specie, and even some of the banks of this place [Georgetown]. We will be prevented on account of this from disposing of our servants. We could not at the present time obtain one tenth part of what we could have obtained last year for them.[76]

Then he remarks about the serious financial condition the farms have caused:

> My time at present is wholly taken up in endeavoring to collect what little I can to support the Noviceship. I have not had in hand more than $50 for one month, and have received only $250 from the farms since Father Vespre left. . . . I am not much versed in temporal affairs and have no one to consult in whose judgement I can have confidence. St. Inigoes, with 90 slaves and 3000 acres of land has not yet paid the entire tax of 1835.[77]

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[72] Provincial Congregation, 1835, Act. Prov. Cong.: 1832-1896. *MPA.*

[73] Vespre's Memoir of the Provincial Congregation, 1835. IX, *ARSI.* There were also some opposed to the reformation of the lands, who wished all the farms sold in order that the Province could concentrate its efforts on the erection of colleges. Grivel to Landes, Oct. 24, 1835. IX, *ARSI.*

[74] Prov. Cong., 1835, Act. Prov. Cong.: 1832-1896. *MPA.*

[75] McSherry to Roothaan, May 13, 1837. IX, *ARSI.*

[76] *Ibid.*

[77] Presumably a land tax. These farms were considered secular property, not church property, since the days of Lord Baltimore, when

> White Marsh, with 100 slaves, and perhaps more than 3000 acres of land, is in debt, and unable to pay any tax and barely able to support the slaves on it. Bohemia, Newtown and St. Thomas' are the only places from which anything was given last year, and what was given was far less than such places should be capable of giving. Had I a procurator who could aid me in the management of temporals I would at least not be despondent, and might sustain myself.[78]

Father Haverman wrote in December, 1837, accounting for his administration of the lands at Newtown. With the aid of fifteen or twenty slaves the farm had given $400 in the past two years to Father Provincial, after years of hardly yielding anything. He comments on the fact that some procurators of the Province are not sufficiently acquainted with their duties, having no rules of procedure. He insists that there are many facts of such a nature, which ought to be corrected, but of which Father Provincial has no knowledge.[79]

The farms were not sold, except for occasional transactions, but have continued through the years to operate, albeit on a less elaborate scale. The slaves who had worked them, however, presented such varied and complex problems that they were finally sold in 1838. The problem of the farms cannot be properly understood apart from the slave question, but for the sake of order, this latter question will be approached separately.

Part V: The Slave Question

The Problem

Quite apart from the moral issue of slavery, the Jesuits in Maryland had realized for some time that slave labor was not the most advantageous means of working a farm. The slaves were unskilled and deprived of any personal interest in the farms they worked. Often enough, a Negro, after being bought at a general sale, would find himself separated

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clerics were not recognized as owners of property. One advantage was that they could be sold also as secular property, free from all ecclesiastical restrictions.

[78] *Loc. cit.*

[79] Haverman to Roothaan, Dec. 13, 1837. IX, *ARSI.*

from his family, with little hope of reunion. In general, the treatment of the Maryland Jesuits' slaves was more considerate than customary, and records show that the Fathers inconvenienced themselves to keep families together and to look after the spiritual needs of their servants. Nevertheless, owing to the poor state of the farms and the constant demand upon them as sources of revenue, it seemed expedient that the slaves be sold, and skilled farmers be hired to operate the lands. If, on the other hand, the lands were to be sold—a proposition which many were inclined to favor—the slaves would surely have to go.

The slave trade had been a thriving enterprise and one from which the Jesuits of the late eighteenth and early nineteenth centuries, unfortunately, cannot be excluded. Before 1832 most of the sales had been transacted to pay off debts which occurred from time to time throughout the Province. But in 1832 all the slaves but one at Bohemia were sold, according to a letter of Father Kenney.[80] Such an *en masse* disposal of the slaves, although it proved to be very beneficial at Bohemia, was an extraordinary venture for the Jesuits. Father Grivel, the master of novices at White Marsh, had written to the General in January, 1831, asserting that the Negroes could not be sold without, at the same time, abandoning the cultivation of the crops, because of the near impossibility of finding farmers. Grivel offered as the reason for this difficulty the fact that there were very few free men who were not either proprietors themselves, or of easy access to some proprietorship.[81] This would be a strong argument at the Congregation of 1835 against the sale.

Since 1831, when Grivel reported a total of 400 slaves,[82] the number had been gradually depleted. The sale at Bohemia has already been recorded. In 1835, before the meet-

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[80] Letter of Oct., 1832, cited by Joseph Zwinge, S.J., "Jesuit Farms in Maryland: The Negro Slaves," *Woodstock Letters*, XLI (1912), 277. The number sold was about 10.

[81] Grivel to Roothaan, Jan. 26, 1831. VIII, *ARSI.*

[82] *Ibid.* The Abbe Marechal stated in his 23 Propositions against the Maryland Jesuits, Jan. 15, 1826, that the Jesuits possessed 500 "African men" in their *servitude.* Cited by Hughes, *op. cit.* I, part I, Documents, p. 544.

ing of the Provincial Congregation in July, about sixteen slaves were sold from St. Thomas', the Provincial's residence, bringing a total income of $6,100. Shortly afterwards eleven slaves were sold for $7,182 from St. Inigoes to former governor of Louisiana, Henry Johnson, while a few minor sales were made to neighbors.[83] These sales, which probably involved the best of the slaves, must have impressed the Provincial as a very opportune method of securing badly needed funds. Nor was McSherry alone in this opinion. In 1836 Dubuisson gave the total number of slaves as 300.[84] Father Zwinge recorded 272 Negroes in the final sale in 1838,[85] and it is certain that there were some few slaves remaining on the various farms after 1838, because of sickness or old age or some such reasons.

Reasons For and Against the Sale

The second postulatum at the Congregation of 1835 was easily the most important as well as the most controverted question. It has been seen already how important was the second part of this postulatum, concerning the farms. The reasons proposed for the first part, namely, that all the slaves be sold to Catholic masters, were as follows: (1) the Fathers involved were annoyed by the innumerable distractions and found it impossible to fulfill their spiritual duties; (2) the same Fathers were exposed to the danger of spiritual shipwreck; (3) the greatest gain to be derived from the slaves was the price of their sale; (4) a great profit could be made from the lands if they were in the care of experienced farmers.[86]

Father Vespre, the province procurator, in his memoir of the Congregation, noted the following comments made on the proposal: to sell the slaves would be the same as to sell their souls to the devil of heresy and unbelief; if the government should free the slaves, it would grant an indemnity to the proprietors, as was done in England; if the

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[83] Zwinge, *op. cit.*, *pp.* 280-281. McSherry gave Fr. Carberry $1,500 to pay his debts at St. Inigoes, and put the balance into the Arca.

[84] 1836 Memoriale of Dubuisson *re* the sale of slaves. IX, *ARSI.*

[85] Zwinge, *op. cit.*, p. 282.

[86] Congregation of 1835, Act. Prov. Cong.: 1832-1896, *MPA.*

slaves should revolt, they could not remain on our lands; it would be a scandal to Catholics and Protestants alike to see priests selling their Negroes.[87]

The reply to the second postulatum has already been stated: it required more deliberation. Roothaan was struck by the seriousness of the case, and was determined to protect the spiritual welfare of the slaves. In a letter to McSherry in 1836 he cautioned "pereant potius omnia emolumenta temporalia, quam ut per nos animae pereant!"[88]

There was a lapse of a whole year before the General considered the deliberation sufficient. Sometime in 1836 Father Dubuisson, formerly the Socius under Kenney, drew up a memorial of the reasons advanced for and against the sale of the slaves. It is very thorough and much of it deserves to be set down here, since it was this document which most probably influenced the General in his final decision on the question.

The document begins by recalling that all the slaves at Bohemia had been sold. There remain now the Negroes on the farms of Maryland, which total about 300. Two wealthy and distinguished men from Louisiana, one Catholic, the other Protestant, have applied to buy all the slaves. They have promised to transport them to Louisiana where they will have full exercise of their religion. The question is, now, whether it is expedient to sell these 300 slaves. The following pages then sum up and criticize the reasons proposed.

The first reason proposed for the sale of the slaves was the first advanced before the Congregation, namely, the hazard to the spiritual life of the Fathers and the obstacle to tranquillity of soul; our Fathers tend to adopt the habits of farmers and masters, which are directly opposed to the manner of humble missionaries.

On this point Father Dubuisson comments that some dangers to the spiritual life also abound in the city parishes. In advancing the other side of the question, he contends that the spiritual difficulties must really be attributed to the system

[87] Vespre's Memoir of the Congregation, 1835. IX, *ARSI*.

[88] Roothaan to McSherry, Jan. 15, 1836. Letter Book: Generals to Maryland Superiors, 1804-1838, *WCA*.

of administration as it now exists. On the farms, as elsewhere, those who wish to meditate can do so. Besides, he adds, the Fathers who have expressed fear of such dangers have not, for the most part, been administrators, but have rather been in charge of missions or congregations—not plantations—for a short while.

With remarkable frankness Dubuisson sets down what he considers the great sources of the spiritual ills: (1) the independent spirit of the American nation; (2) the condition of the country and the people, which, on the one hand, causes great progress in industry, commerce, politics, etc., while on the other it forces us to yield to the prejudices of the people. We cannot live secluded, regular lives, as in Europe. (3) The spiritual poison spread among our young men by certain Fathers from Europe (England and Ireland, especially) of brilliant talent, but of such conduct as to give the impression of habitual infraction of the rules with an absence of all appearances of piety and of self-restraint.[89]

The spiritual dangers alleged by some have obviously annoyed Father Dubuisson more than anything else. He continues with reasons for the sale. At Bohemia, where the slaves have been disposed of, the farms are producing. On the other hand, this success is due largely to the wise administration of a Brother. The civil state of the neighborhoods in which there are slaves becomes every day more critical. There is danger of revolt on the farms. Where there is disorder the masters are obliged to punish the slaves, but such action is not suitable for priests. The slaves, Dubuisson insists, above all should not be freed, since more dangers than ever would beset them. Moreover, owing to financial straits we are forced to sell some from time to time.[90]

There follows a brief account of the temporal needs of the Province and the advantages to be gained by the sale: farm revenue is insufficient to meet the expenses of the Province; the debt of the College, because of recent construction work there, has been considerable; the Government donation of $25,000 to Georgetown[91] has not yet been realized and perhaps

[89] 1836 Memoriale of Dubuisson re the sale of slaves. IX, *ARSI.*

[90] *Ibid.*

[91] Referred to *supra.*

will not be for some time; we cannot take anything for the Scholasticate at Georgetown without fear of forcing the Novitiate to beg for its necessities; the four largest farms (White Marsh, St. Thomas', Newtown, St. Inigoes) have so far produced little for the Province. Finally, once the slaves are sold, only a small tract around each residence would be cultivated, since farmers would be allowed to work the rest of the lands.

The reasons proposed against the sale are more numerous, since Dubuisson was himself convinced of its error. Our farms, he states, according to the present situation, afford an asylum for aged Fathers and those unfamiliar with the English language, as well as those who, because of defective education or of bad temperament, do not belong in the colleges.

The Negroes, moreover, have a strong repugnance to being sold and transported down South. Is it not a cruel thought to force them to leave their old masters? It would always be necessary to retain a certain number, because of the aged and infirm, and the husbands and wives married in Maryland.

Of no little importance is the fact that the philanthropists are daring us to throw the first stone, wishing to embarrass us as we sell our slaves, while they grant them liberty. The whole affair could be of incalculable scandal to the Church and to the Jesuits in particular.

Finally, it is to be feared that the great sum of money involved would not be properly accredited by the banks, especially now, when the country is in the throes of such turbulence.[92]

The end result was that those in favor of the sale were victorious by a vote of six to four.[93] Roothaan's decision, however, was as yet unknown. Perhaps a note from McSherry may have been of some influence, in which he said, "If the Negroes are retained, all the profits from the farms will be required for their sustenance, and neither the Novitiate nor the Scholasticate can exist."[94] Finally, on October

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[92] Dubuisson, *loc. cit.*

[93] In favor were McSherry, Mulledy, Gabaria, Ryder, Fenwick and Vespre; opposed were Dzierozynski, Grivel, Dubuisson and Young. *Ibid.*

[94] McSherry to Roothaan, Aug. 30, 1836. XI, *ARSI.*

27, 1836 the General approved the sale, but only upon the following conditions:

1. That the slaves have the free exercise of the Catholic religion and the opportunity of practicing it. Therefore,

a. They are not to be sold except to proprietors of plantations so that the purchasers may not separate them indiscriminately and sell them.

b. It must be stipulated in the sale that the Negroes have the advantage of practicing their religion, and the assistance of a priest.

c. Husbands and wives must never be separated, nor children from their parents, *quantum fieri potest.*

d. If a servant, male or female, have wife or husband on another plantation, they are to be brought together, otherwise they are by no means to be sold into a distant place.

e. Those who cannot be sold or transported on account of old age or incurable diseases must be provided for as justice and charity demand.

2. That the money received from the sale be in no way spent in making purchases, nor in paying of debts, but it must be invested as capital which fructifies. The best way would perhaps be ground rents in the cities especially of Pennsylvania and New York—but in this you shall have to ask counsel both from Ours and externs.

Of everything that is done in this matter your Rev. will inform me, as upon it depends the subsistence of the Province, namely, for the Novitiate and Scholasticate. Therefore, act with consideration and consultation and prayer, in order that the business may proceed for the good of the Province and the Glory of God.[95]

Father Vespre, the Province procurator, drew up, after Father General's approval of the sale, a list of twenty safeguards to be observed in the transactions. The first eight are concerned with the spiritual and temporal welfare of the slaves, the remainder with the manner in which the money received is to be used.[96] Since the list is, in general, an explicitation of the General's requirements, only those points which have not previously been stated will be treated.

A public sale is recommended, for which advertisements are to be posted.

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[95] Roothaan to McSherry, Oct. 27, 1836. Letter Book: Generals to Maryland Superiors, 1804-1838, *WCA*. Translation taken from Zwinge, *op. cit.*, pp. 281-282.

[96] Vespre's note re the sale of slaves, 1837. IX, *ARSI*.

Since slaves must be sold where there is ample opportunity for the practice of their religion, Louisiana would seem an ideal locality, since it now has many churches and priests. Those slaves who have become accustomed to fulfill their religious obligations need not be sold only to Catholics, although Father Provincial should have the final word in this matter.

The ground rents, in which the money is to be invested, are to be bought only in the larger cities, and with care to avoid any place where there is a possibility of industry developing around the property. Ground rents are to be bought in accordance with the sale price. Months for the investments should be carefully chosen so that the greatest advantages will accrue.

If Father McSherry should consider some investments other than ground rents more advantageous, let him act accordingly, after consultation. Execution of this license for the sale is to be limited to the Provincial alone. If Father McSherry should die, no one else, unless appointed, is to usurp this permission.[97]

Part IV: The Sale

The actual sale did not take place until 1838.[98] McSherry, who had throughout 1837 consistently requested the General to remove him from office because his ill health would not permit him to bear competently the heavy burdens of the Province, became Rector of Georgetown in December, 1837, exchanging offices with Father Thomas Mulledy. Mulledy, it will be remembered, had been in favor of the sale at the 1835 Congregation, and almost immediately began the disagreeable task by selling a boy from St. Thomas' for $450

[97] Vespre, *loc. cit.*

[98] Since the sale was planned during McSherry's administration, and its fulfillment largely due to his efforts, and because it would seem rather pointless to discontinue the narration of the event at its climax, the sale in 1838, during Father Mulledy's administration will be recorded here. For the same reasons the account of the payment of the Archbishop's pension in Part VI will be extended beyond the years of McSherry's administration.

on May 4, 1838.[99] Shortly afterwards Henry Johnson, mentioned above in connection with the sales of 1835, and Jesse Batey,[100] both of whom owned large plantations in Louisiana, arrived at St. Mary's to inspect the Negroes there. A list had been prepared on each of the estates, giving the names, ages, and relationships of each Negro, whether or not married couples were living together or were separated by reason of their slavery.[101] There were 272 slaves altogether, most of whom were sold.[102]

On June 12, 1838, Mulledy wrote to McElroy,

> I am now so busily engaged in trading off our Negroes that I know not when I shall be in Frederick . . . I find it difficult to dispose of our servants to persons in a Catholic neighborhood—I have now a fine opportunity if we agree upon prices. Purchasers wish to price each individual servant, giving high prices for the young and stout, and diminishing for the elder and children. One yesterday presented his prices for men, young, say 20 years, $800, ditto women $650—and so on diminishing something for every one above 25 and under 18. I told him I wished an average price—He made out one by adding his different prices together—which amounted to $345 per head. I told him he must make his average come to $400 at least—before I would even deign to consider his proposition. Tell me what you think of $400 for young and old—leaving out all of 60 years and above for separate agreement—and counting all under one year with the mother as one. Father McSherry thinks it a fair price—let me know what you thing of it. I would be willing to take $450.[103]

On June 19, 1838 the agreement was signed between Father Mulledy and Batey and Johnson, by which Mulledy sold 272 Negroes to them and agreed to deliver 51 of them as soon as practicable, the rest between the 15th of October and the 15th of November, with their beds, clothes, and other belongings.[104]

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[99] Zwinge, *op. cit.*, p. 282.

[100] Zwinge refers to him as Dr. Beatty here, but only the name of Jesse Batey is mentioned in connection with Henry Johnson hereafter.

[101] As has been said before special effort was made by the Fathers to preserve the integrity of families.

[102] The aged and incurably sick remained, in accordance with Fr. General's conditions. Several, dreading the trip to Louisiana, ran away, but only one or two ran far enough to get away. Zwinge, *loc. cit.*

[103] *Ibid.*, pp. 282-283.

[104] *Ibid.*, p. 283.

Batey and Johnson agreed to pay $115,000 for them, namely, $25,000 on delivery of the first 51, and the remaining $90,000 in ten years at the rate of 6% interest per annum, paying each year $18,000, beginning the annual payments five years after the last delivery of the Negroes. The purchasers also agreed to place the Negroes on their plantations, and to mortgage both the plantations and the Negroes in order to secure payment of their notes.[105]

Contrary to Father General's order that the money should be invested and remain as a fund, part of it was loaned to Georgetown University, and $8,000 applied to the extinction of the Archbishop's pension. Father Zwinge notes in connection with the application of the funds:

> In the following July (1839), the Provincial took a trip to Europe, and was stationed at Nice to look after the spiritual welfare of English tourists. It has often been said that he was sent there, because he sold our slaves without permission, but that is not so, as we have seen. There are many reasons why a man may be sent to another place, and very often we can only guess.[106]

Part VI: The Archbishop's Pension

History of the Case

Not least of the burdens placed upon the Jesuits of the Maryland Province was the pension demanded by the Archbishop of Baltimore. Its history can be traced back to Archbishop Carroll's administration, when the former Jesuits, banded together in the landholding body entitled the Corporation of Roman Catholic Clergymen of Maryland, provided spontaneously for Carroll. This pension was renewed annually, even after the universal restoration of the Society of Jesus in 1814, perhaps because Carroll's successor, Leonard Neale, had also been a Jesuit. A custom arose, therefore, of granting a fixed sum every year to the Archbishop of Baltimore. In 1829 the pension amounted to $800 per annum.[107]

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[105] Zwinge, *loc. cit.*

[106] *Ibid.*, p. 285.

[107] Hughes, *op. cit.*, I, part II, Documents, p. 1118.

It can be easily understood what a burden these annuities became as the Province's responsibilities became heavier, while the Arca grew no larger. Relations between the Archdiocese and the Society were in no wise bettered by the insistence with which the claims were made. During the five years, 1829-1834, for example, Wiseman, the Archbishop's agent, came every quarter to collect $200 from the Procurator of the Jesuits in Rome, for the use of his patron in America. In October, 1834, Archbishop Whitfield died, and with the accession of Eccleston to the See the problem became more acute.[108]

A Solution Sought

The Italian Province was understandably annoyed. Father Roothaan, in 1835, wrote to a Cardinal that it was only on the hope of being reimbursed from America that the burden was made to rest on the Society in Italy. But no reimbursement had taken place; nor could it, since the American Jesuits had always need of assistance.[109] He continued,

> Would His Eminence think fit to see His Holiness and inquire, whether things are to proceed as before, or whether there is some room for a variation? Baltimore is no longer in the condition in which it was, when of their own accord ex-Jesuit missionaries provided with an annual allowance the first prelate, their ex-Jesuit confrere; and the Society, whether in America or in Rome, is indeed very different from what it was, having increased so much in membership and corresponding burdens. So that, if only from a motive of equity, there would seem to be some room for a modification in this Baltimore business.[110]

In the Memorandum which follows, Roothaan is more explicit:

> . . . There has been a total change of circumstances since Carroll's time, when the ex-Jesuits, having no special burdens, provided spontaneously for him, their confrere. Now subjects have multiplied, there is a Novitiate and a Scholasticate, and the number of religious amounts to a hundred.
>
> They have large farms; but hardly the fourth part is cultivated for want of capital. The produce is in great part consumed by the ever-increasing number of slaves, who, by reason of conscientious

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[108] Hughes, *loc. cit.*

[109] *Ibid.*

[110] *Ibid.*, p. 1119.

> obligations to them, cannot be sold, and cannot be set at liberty, because of the great dangers to soul and body which they would incur, if set free.
>
> Meanwhile schools and churches are ever being erected, in proportion with the extension of Catholicity, which was originally planted there by the Society in 1633 and thereafter. And the Fathers have constant need of the financial help which is supplied from Europe, whether by the General or by other benefactors.[111]

Nothing came of this plea.

The General, in a letter to McSherry, insisted that the Society in Rome be freed of the trouble:

> . . . The one thing I desire is that this business be settled between you, by mutual consent and with satisfaction; and that the Society here in Rome have nothing more to do with it.[112]

For a while there was some improvement of relationships between the Archbishop and the Society. On January 28, 1837 McSherry wrote to Vespre in Rome that Eccleston had said nothing about the pension since the preceding Spring, and apparently did not wish to speak about it. "He had said then to me: if he were certain that the property possessed by us were not given for the missions, he would not make any further demands."[113] McSherry assured him that St. Inigoes, St. Thomas', Newtown, Bohemia and St. Joseph were not given for that purpose.[114]

Several months later McSherry reported to the General that the Archbishop had spoken to him recently about the pension. The Provincial had replied that he could not pay in money; he was thinking of offering a tract of land, perhaps more than 1000 acres in extent, about twenty miles distant from Baltimore. But the Archbishop seemed to intimate that land would be of very little use to him. A short while afterwards, Eccleston had made a number of friendly observations and suggestions: that the Jesuits should sell all their landed property and slaves, and devote the proceeds to purposes of education; take over St. Mary's in Baltimore, though the Archbishop was not authorized to

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[111] Hughes, *loc. cit.*

[112] Roothaan to McSherry, July 7, 1835. *Ibid.*, pp. 1119-1120.

[113] Hughes, *op. cit.*, p. 1120.

[114] *Ibid.*

make any bargains for them; that according to the Province's present system the missionaries' time is taken up with too many temporal concerns.[115]

In June, 1837 Eccleston accepted an adjustment of $8,000 proposed by McSherry.[116] McSherry, however, was not yet prepared to make the necessary transactions.[117]

In January, 1838 Eccleston reminded the new Provincial of the arrangement left suspended by McSherry. He refused the land offered, and was insistent on the $8,000.[118] A week later the Archbishop complained that he had received nothing for three years, and that according to the General's letter to McSherry[119] he had expected at least something. He then made two propositions: (1) that the payment of the said arrears be made, as well as a reconsideration of the case in Rome, whither he was now going; (2) the extinction of the whole question for evermore, on the payment of $9,000. He rejected offers of any farms.

Father Mulledy, after meeting with the Consultors, agreed to pay Eccleston $9,000, though he should have to sell a part of White Marsh. Before the arrival of an answer on April 3, 1838, in which the General said with indifference that he had no objections against the proposal, Mulledy wrote again that the Archbishop had reverted to his former demand of $8,000. At least twice after this the General insisted: Get a good acquittance! But before either of these admonitions reached him, the Provincial had closed the affair. On August 9 Mulledy wrote the General that for 49 slaves already delivered to ex-Governor Johnson of Louisiana, now United States Senator, "I received $25,000; of these I gave $8,000 to the Archbishop of Baltimore, and received from him a full acquittance of the duty of paying anything to him or his successors for ever, unto everlasting."[120]

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[115] McSherry to Roothaan, Mar. 13, 1837. IX, *ARSI*. Also cited in Hughes, *loc. cit.*

[116] Eccleston to McSherry, Jun. 19, 1837. Hughes, *op. cit.*, p. 1123.

[117] McSherry to Eccleston, Jun. 29, 1837. *Ibid.*, p. 1124.

[118] Eccleston to Mulledy, Jan. 24, 1838. *Ibid.*

[119] of July 7, 1835.

[120] Eccleston to Mulledy, July 9, 1838. Hughes, *op. cit.*, p. 1125. Mulledy to Roothaan, Aug. 9, 1838. *Ibid.*, p. 1122.

Roothaan had insisted that the papers be sent to Rome. None came. He, therefore, wrote Vespre on the same subject, to which Vespre replied with a slashing, yet incomplete, criticism of the whole transaction, which had left matters very much as they had been, so that future claimants might begin all over again.[121]

Part VII: Conclusion

It has been seen how the Maryland Mission was elevated to the status of a Province, and how it weathered the storms of the first years. In October, 1837 as has been seen, Fathers McSherry and Mulledy exchanged positions, the former becoming Rector of Georgetown and the latter Provincial. The presidency of Georgetown University was by no means a sinecure for a man who had repeatedly requested removal from his former office because of ill health.[122]

In 1833 the Province had grown from a total of five members to 78; by 1835 the total was 98, and by 1840 the number had reached 106: 37 Fathers, 26 Scholastics, 43 Brothers.[123]

By the termination of William McSherry's administration an important chapter in the history of the American Society was closed. A permanent establishment in America had been made. The four years from 1833 to 1837 were not distinguished with success and progress. In fact, the year of the Province's foundation held far more promise, it would seem, than did 1837. But then it should be realized that the difficulties which occurred between those years might well have spelled disaster and total ruination of the Society's efforts in that area, had the Maryland Mission continued to

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[121] *Ibid.* The sum total received by the last three prelates (Marechal, Whitfield, Eccleston) amounted to c. $13,800, with interest. Prior to this the Society had contributed over $64,980, since 1789; therefore, the sum total was over $80,000. *Ibid.*, pp. 1130-1131.

[122] McSherry remained President of Georgetown until shortly before his death on Dec. 18, 1839. Shea, *op. cit.*, p. 121.

[123] Leo S. Simpson, S.J., "Catalogue Growth of the Provinces of the American Assistancy," *Woodstock Letters*, LXXVI (1947), 311. The 1835 figure was taken from the letter of Roothaan to a Cardinal in 1835, cited on p. 46. Catalogues from 1834 to 1840 are unavailable.

be guided by Rome's remote direction, without the foresight and on-the-spot judgements of an immediate Superior.

The difficulties from which practically every disorder in the Province arose were of an economic nature. This explains the difference between the Society's way of life in America and in Europe. Now this difference, it should be noted, was accidental, and, therefore, not essential to the Jesuit way of life. It was the task of the first administrators to recognize this fact and to govern the Province accordingly. Native Americans appeared to be those most capable of achieving this reconciliation, and it seems, from the facts recorded here, that the achievement was realized.

The Novitiate, with its ever-increasing number of candidates, was giving the American Church men trained to face the problems, both spiritual and material, which were peculiar to their country. Moreover, an impetus was given to Catholic educational interests, so that colleges were founded in all the larger cities of the Province during the next two decades. Finally, to a tradition built upon Christian zeal and courage there was added the American virtue of diplomacy, so essential to the Church in the United States.

Father Daniel M. O'Connell

Allan P. Farrell, S.J.

Father O'Connell had all but completed his seventy-third year when he died at West Baden College on July 29, 1958. The facts of his life—fifty-five years of which were spent in the Society—may be briefly summarized. He was born in Louisville, Kentucky, on August 27, 1885, the son of David and Jennie (Byrne) O'Connell. His mother died when he was still a young boy. As a result he spent some of his early years with his uncle, the Very Rev. C. J. O'Connell, Dean of St. Joseph's Cathedral, Bardstown, Kentucky, and finished his elementary schooling there in the academy taught by the Sisters of Charity of Nazareth, Kentucky. He likewise began his high school studies in Bardstown, but at the suggestion of his priest uncle his father sent him to St. Mary's, Kansas, where he completed both his high school and college training. Father O'Connell always loved St. Mary's and spoke of it with nostalgia. His oft-repeated "when I was a boy at St. Mary's" was full of sincere sentiment.

After his graduation from St. Mary's in 1903, he entered the Society at Florissant, Missouri. He studied philosophy at St. Louis University, 1907-1910, returned to St. Mary's for five years as teacher and prefect, was back at St. Louis University, 1915-1919, for theology and ordination, and taught philosophy for a year at Campion College, Prairie du Chien, Wisconsin, before making his tertianship at Parma, Ohio, 1920-1921. Following tertianship he was assigned to Xavier University, Cincinnati, where he spent nine years, three as an instructor in philosophy and six as dean of the college. Somewhere in the period as dean, he began graduate studies in English literature at Fordham University and was awarded the doctorate in 1930. In that same year he became province prefect of studies for the Chicago Province. From this office Father General Ledochowski appointed him, on August 15, 1934, the first national secretary of education for the American Assistancy. He completed a three-year

term as national secretary and was then successively minister of Campion House, New York, for five years, librarian at the University of Detroit for seven years and then community confessor until continuing ill health forced his retirement to West Baden College.

During the nine years he spent at Xavier University, Father O'Connell edited for the Loyola University Press, Chicago, Cardinal Newman's noted works: *The Present Position of Catholics in England,* 1925 (Foreword by Father James J. Daly, S.J.), *The Idea of a University,* 1927 (Foreword by Brother Leo), and *Apologia Pro Vita Sua,* 1930 (Foreword by Hilaire Belloc). His purpose, to introduce Newman to Catholic college students, was realized on at least a modest scale. Bruce of Milwaukee published his *Favorite Newman Sermons* in 1932. In 1938 the first of his three Cardinal Newman prayer books, *Heart to Heart,* came from the America Press, and was followed by a second, *Kindly Light,* in 1940. The third prayer book, *And With the Morn,* was published in 1947 by the St. Anthony Guild Press of Paterson, New Jersey. The college editions of Newman were eventually taken over and distributed by the America Press. They are now out of print. Father O'Connell did not collect reviews of his publications, but one enthusiastically welcomed the edition of *The Idea of a University* for the very sound reason that it not only reprinted the integral text of the nine discourses, "instead of mere selections, as commonly happens," but added a number of Newman's occasional lectures and essays on university subjects, "which often illumine and elucidate the thought of *The Idea.*"

High School Teaching

In addition to compiling and editing these seven books, Father O'Connell contributed nearly a hundred articles to *America* between 1921 and 1943. His earliest papers dealt with political and social issues, probably owing to the inspiration of his friend, Father Paul L. Blakely. But by this time he became dean at Xavier University his interest had shifted to education, and between 1924 and 1934 *America* printed some forty-five of his pedagogical essays, chiefly on college and university teaching and administration. One of his

America articles, "For Novice High School Teachers," in the issue of August 12, 1933, was afterwards reprinted in leaflet form and widely circulated. Although Father O'Connell maintained that there was nothing original or magical about his twelve points for young teachers, so many principals and superintendents of Catholic schools wrote for packs of "this distilled pedagogical wisdom" (as one expressed it), that in the few jottings he made in his last days he asked that in any obituary notice of him mention be made, *salva humilitate,* of the leaflet. A few excerpts may justify his wish.

1. You cannot teach without discipline. Have it from the first moment. Orderly, interesting, firm teaching will help more than tirades or threats. Plan beforehand your immediate system. Keep discipline yourself. Sending a student to the principal should be a last resort. Never strike a student. It's against state laws, and shows a humiliating lack of being like Christ. Be slow with sarcasm or "wisecracking," it may ruin your reputation. "Don't smile before Christmas" contains a precious grain of truth in its hyperbole. Popularity not built on respect for the teacher is a delusion. Classes are uncanny in sensing an "easy" teacher. Ultimately the test is leading the student to the higher things of mind and soul. He will never forget this.

3. Give the student every chance to reason for himself. Your office is to stimulate and guide, to make him do the mental work, even the mechanical work. Let the student do the writing on the board. It's a public appearance for him. Develop self-expression, not in yourself but in the student. Twenty out of every thirty minutes should be student expression. Try to compress your self-expression to the ten minutes. Show him how to read aloud, talk aloud; make him do both, even to teaching . . . *Expressing* himself aloud is almost the criterion of his education . . . The best elocution is in the regular class periods, when the student is required to read out loud and express himself out loud as a young gentleman, composed of a rational spirit and an awkward body. This can be done in every class, even mathematics. This is real, progressive education for the student.

4. An education-wide drive for good English should be begun at least in first year high classes of every subject taught, foreign language, history, mathematics, religion . . . Arouse interest in the library and in the reading and study of prescribed English books, especially the classics, even using the ballyhoo of modern advertising—"Such books are read now or never."

10. You will have many opportunities to practice the self-denial you profess; v.g., follow the syllabus and cooperate with your

principal and fellow teachers. If you never volunteer and are not asked to lend a helping hand, there's something wrong in your academic, perhaps spiritual, Denmark. Be polite to students even when *they do not know the answer* . . . Be prompt, as an example of obedience, though you break a leg or two in the effort. Correct exercises; prepare your lessons; help a slow student outside of class; guide the quick.

11. Be friendly to, and by all means interested in, the student, but by no means familiar. Beware of favoritism, or nagging an individual. Even the class leaders should be cut down, when wrong, just as anybody else. There is nothing students resent more than the appearance of favoritism. And keep your hands to yourself, don't "paw" pupils. Show appreciation. Youth and maturity, even roughnecks, need that, but it is not a sentimental leaning toward anyone. Classes respect strictness, even severity, when it goes on a straight line. They hate softness, which is a crooked and dangerous line. However, consult your principal or spiritual father before you flunk a whole class, or do a like unusual deed! Poor teaching may be the trouble. Always ask advice. It's cold water on ire.

Spiritual Books Associates

When Father O'Connell was appointed minister of Campion House, New York, in 1938, Father Francis X. Talbot asked him to become editorial secretary of the Spiritual Book Associates. Father Talbot had founded this "book club of the soul" in 1934, but other obligations kept him from devoting the time necessary for its successful development. In 1938 the membership stood at less than 700 and the club was losing money. Father O'Connell proved to be exactly the man to carry on Father Talbot's new type of book club. He brought to his editorial duties wide experience as editor and writer, and, as a publisher once remarked, "he had the keenest mind I have ever known in assaying a book, and he not only quickly grasped a book's content, but had a fine sense of style in regard to format, jacket, and other important publishing details." Certainly, the Spiritual Book Associates became his absorbing interest for the next eighteen years. During most of these years he had the invaluable aid of his sister, Ellen C. O'Connell, who managed the office operations of the Associates. She has generously supplied the facts and commentary that make possible this condensed story of the S.B.A. and Father O'Connell's part in it.

Originally ten books a year were offered to members for $18.00. Even with liberal discounts from publishers and the maintenance of a minimum office staff, it was found impossible under this arrangement to make ends meet. Father O'Connell decided that it would be better psychology to reduce the number of books than to raise the price of membership. So the number was decreased to nine, then, as the cost of books soared, to eight and finally, in 1955, to seven. Not more than five members wrote in to question the reduced number of books, and all five retained their membership. Membership in 1943 was 900. It gradually climbed, especially after World War II, to a peak of 2,300; but the number of members was a consistent 2,100 to 2,200. The only advertising attempted was to send out letters addressed to particular groups —chiefly to the hierarchy, the clergy, and religious—together with a leaflet describing the need and profit of spiritual reading, the purpose and operation of the Associates, and endorsements of the Holy Father and the hierarchy. Generally, too, the leaflet, "For Novice Teachers," was enclosed. A special request was made to clerical and religious members to send lists of prospective lay subscribers. By this means lay membership grew appreciably over the years. One of the more remarkable facts of the S.B.A., which Father O'Connell often commented on, was that subscribers invariably enclosed the membership fee of $18.00 and never returned a book or requested a substitute. Subscribers often sent more than the stipulated membership fee. An incident involving the late Archbishop Malloy of Brooklyn illustrates the generous interest and encouragement of the hierarchy. In September of 1956 the Bishop had forgotten to renew his membership. A little later he was sent a letter, thanking him for his interest and kindness through the years. He immediately wrote to apologize for neglecting his renewal and enclosed a check for $500.00

During the war years Father O'Connell undertook to send gratis to the chaplains and men of the armed forces the spiritual books selected for the S.B.A. To help support this apostolate he appended to statements mailed to new and renewal members this appeal:

> Our latest apostolate: our books (5,000) to our chaplains and Catholic men in our armed forces. Help us to save their Catholic morale. They and their zealous chaplains are most grateful. There are thousands of our Catholic youths in military service. Help us help them. Your widow's mite of $1 or more will go a long way.

Response to this appeal was extremely generous. Review copies of good books were sent along with the monthly selections of the S.B.A. Letters of gratitude from the chaplains, and not infrequently from the men, more than repaid the labor of wrapping and tying the thousands of books dispatched to camps in this country and overseas.

National Secretary

Father O'Connell will perhaps be best remembered by the majority of American Jesuits as the first national secretary of education for the American Assistancy. His appointment to this office coincided with Father General Ledochowski's promulgation of the epoch-making *Instructio pro Assistentia Americae,* August 15, 1934. At the same time Father General conferred on Father O'Connell the authority of commissary, with special powers in educational matters to ensure that the provisions of the *Instructio* were carried into effect. Father General underscored three problems which he considered to be of primary concern: the efficient development of graduate schools, the preparation of teachers by advanced studies leading to the master's and doctor's degrees, and sound relations with accrediting associations.

On looking back, it is astonishing how much Father O'Connell accomplished in the brief space of three years. In the very first year there was a notable increase in the number of Jesuits sent to begin graduate studies. But Father O'Connell immediately recognized a major obstacle to the pursuit of higher degrees—the fact that many Jesuit juniorates and scholasticates lacked authority to grant undergraduate degrees and the personnel to prepare scholastics for future graduate work. The steps he took to remove this obstacle are described in a notice of Father O'Connell in the *Jesuit Educational Quarterly* after his death (XXI: 263, March 1959):

> As a means of preparing scholastics for higher degrees, Father

O'Connell joined the houses of study, in provinces where this had not been done, to the neighboring university. When the students completed a course of studies, they received their degree from a Jesuit university. Father O'Connell saw clearly that our houses of study were *more* than seminaries, that they had additional and higher objectives than could be found in any diocesan seminary, and accordingly he integrated the juniorates, philosophates, and theologates with our universities so that the former could share a university status and acquire a university atmosphere.

Norms

In the meantime Father O'Connell established a committee on graduate studies which under his direction elaborated a series of norms to guide graduate schools in undertaking both master's and doctor's programs. A first section of the committee's final report was entitled "Factors to be taken into account in approving or forbidding graduate work." Then followed the norms for guidance in appraising graduate work. The norms were five in number: (1) a graduate faculty adequate in training and numbers for the work undertaken; (2) effective organization under a graduate dean; (3) adequate library; (4) research facilities proportionate to the offerings; (5) degree requirements in accord with good university practice. The full statement was completed at the Louisville meeting of the committee, 1937, and approved by Father O'Connell. This first J.E.A. report on graduate studies anticipated in detail many of the provisions included in the much later statement of a new commission on graduate schools. An historian of Catholic higher education, Dr. Edward J. Power, characterized the earlier report as epoch-making. "These norms," he said, "recognized every issue facing Catholic colleges in their efforts to realize excellence in undergraduate and graduate programs. They are the first general statements on the subject of graduate school standards for Catholic colleges in the country." Dr. Power received permission to reprint the 1937 document in its entirety (cf. *A History of Catholic Higher Education in the United States*. Bruce, 1958, Appendix E, pp. 354-358).

The notice in the *Jesuit Educational Quarterly*, referred to above, sums up Father O'Connell's accomplishments as national secretary of education:

An indication of the efficient manner in which Father O'Connell undertook the solution of the primary problems entrusted to him by the General may be seen in the fact that his solutions, though they may have seemed novel at the time, have long since become commonplace procedure.

Traits

One who knew Father O'Connell well has said that his characteristic traits were gentleness and charity. He was almost shy and casual in his contacts with people. He avoided the limelight as much as possible. It would be wrong to conclude, however, that he lacked drive and determination in achieving the objectives which were set for him or which he himself thought were necessary and wise. One can measure his spiritual stature with fair accuracy by adverting to three happenings in his life. One was the early and abrupt termination of his work as national secretary of education, which he must have felt keenly. Yet he never complained about it or criticized the decision of Father General. Another was his role as confessor. During his twelve or more years at the University of Detroit after 1943 practically the entire community chose him as confessor; and he was always available and invariably kind and understanding. Lastly, he bore with heroic patience and cheerfulness not only many years of failing eyesight but also the long and painful illness that led to his death.

Father O'Connell accomplished much for the Society and the Church in his fifty-five Jesuit years, as editor, writer, teacher, and administrator. Some will say that his greatest achievement was in giving the Jesuit Educational Association "the impetus it needed." Without denying this, one may nevertheless believe that the labor most congenial to his character was the editing of Cardinal Newman and the choosing of good spiritual reading, over a period of eighteen years, for the Spiritual Book Associates.

Father John Joseph O'Rourke, S.J.

On March 27, 1958, at Saint Vincent's Hospital, New York City, died Father John J. O'Rourke, an outstanding man of towering spirit, who for twenty-nine years zealously served the Pontifical Biblical Institute and for six years was its rector.

Born in New York on June 16, 1875, he entered the Society of Jesus on September 20, 1895, after having finished his classical studies at Fordham University. During the years 1898 to 1901 he studied philosophy at Saint Mary's Hall, Stonyhurst, England; and from 1901 to 1903 the Classics at Oxford. He then taught humanities at Saint Andrew-on-Hudson, Poughkeepsie, New York, from 1903 to 1907. At Saint Louis and at Woodstock he studied theology from 1907 to 1911, and was ordained in 1910 by John Cardinal Gibbons, Archbishop of Baltimore. Then he spent the next two years teaching humanities and sacred eloquence at Woodstock.

In 1913 he was called to Rome to teach Biblical Greek and Papyrology at the Biblical Institute which had been founded a few years before. The whole time he was in Rome he taught Greek and for nine years (1916-1918; 1921-1926) he was also professor of exegesis of the New Testament. As rector from 1924 to 1930 he effectively promoted the progress of the Institute, among many other things by the addition of eight new professors and by including the Egyptian, Sanscrit, Persian, Armenian and Georgian languages in the curriculum.

Father O'Rourke must, moreover, be called the founder of the house of the Institute in Jerusalem. From the very beginning of the Institute the plan was that it should have a subsidiary house in Palestine. Because of World War I this could not be carried into effect; and even afterwards due to difficulties and various considerations it was put off for a number of years. When, however, Father O'Rourke

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Translated by Joseph P. Sanders, S.J., from *Verbum Domini* 36 (1958) 240-243. Cf. *Biblica* 39 (1958) 397-399.

became rector, he vigorously undertook the project. In 1924 he bought land in Jerusalem more suitable than that which the Institute already owned there, and he provided for all that would be needed. In the same year the cornerstone was laid by the Latin Patriarch; while in 1927 the house was finished and received the first students of the Institute. But almost at once Father O'Rourke had to struggle to maintain the new house, for in that same year of 1927 an earthquake struck Palestine. It left unharmed the house of the Institute which had been solidly built; but among other buildings, even the house of the British governor of Palestine was destroyed. In his search for another dwelling the house of the Institute so pleased him that he wished to rent it. The crisis reached such a point that there was little hope of retaining the house; and, once rented the prospect of recovering it would be dim indeed. Father O'Rourke, however, took a polite but firm stand and avoided what seemed inevitable. The Holy Father, Pius XI, said to him, "We are very grateful to you because you have saved our house."

In 1928 Father O'Rourke obtained from the Holy See for the Biblical Institute the power of awarding the doctorate in Holy Scripture. Many difficulties blocked the way, but through the help of the Supreme Pontiff all were overcome. Father O'Rourke himself told how much fairness, good will and confidence the Supreme Pontiff had shown in this affair to the Institute. The last great work undertaken by Father O'Rourke in his capacity as rector concerned the advance of Biblical knowledge. After Father Mallon had examined the site of Teleilat Gassul in the Jordan Valley and had recognized its archaeological importance, Father O'Rourke decided that the Institute should excavate it. He so effectively prepared what was needed for this project that in 1930 the archaeological work began. The things which were found there did not disappoint the hopes entertained. A new culture was revealed, hitherto completely unknown.

Finally, we must not pass over that great charity of Father O'Rourke in helping the poor with gifts he received; nor should we forget that filial devotion which prompted him to pay the costs of erecting an altar in Saint Ignatius' rooms in Rome.

In the year 1930 Father O'Rourke completed his term as rector but he continued to teach Greek in the Institute. After journeying to Palestine, he also taught Biblical Geography in the years 1932, 1934, and 1936. In 1937 he returned to the United States, where until 1941 he was assistant to the director of special studies, and for one year was vice-rector in the house of studies at Inisfada, Long Island, New York. From 1941 to 1944 he taught Greek and Papyrology at Fordham University; and from 1944 to 1946 was spiritual father at Campion House.

But Father O'Rourke's heart was in Rome; there he desired to return, and eventually he did. During the school year of 1946-1947 he taught Greek Papyrology at the Biblical Institute. In 1947 he was sent to Jerusalem as superior of the house which he had founded. During his first month as rector the relations between the Jews and the Arabs became embittered, fighting broke out, and shells struck the house of the Institute. The lives of the Fathers were imperiled. Once a bomb exploded on the spot where Father O'Rourke had been but a few minutes before. That difficult year did not break the rector's spirit. On the contrary, once peace had been concluded, he courageously defended the house against the greed of those desiring to occupy it; and in the end he was able to save it. That he was not carried off by serious illness in the month of March, 1949, seemed miraculous. Although he regained his health in a short time, he now considered himself unequal to the job of being superior and desired to return to the United States.

In 1949-1950 at Campion House, and from 1950 until 1958 at Inisfada, he was either spiritual father or assistant to the librarian, doing as much as his advanced age permitted. Ever mindful of the Biblical Institute, he desired to remain attached to it. In the month of December, 1957, during a weak spell, he had a bad fall and spent some time in the hospital. On his recovery, he returned to Inisfada, but in February, 1959, he had another fall, and had to be taken again to the hospital. During much suffering he remained gracious, pleasant and edifying, until he gave back his generous soul to God, whom he had so long served. May he rest in peace.

Books of Interest to Ours

LETTERS OF ST. IGNATIUS

Letters of St. Ignatius of Loyola. *Selected and Translated by William J. Young, S.J.* Chicago: Loyola University Press, 1959. Pp. xiii-450. $6.00.

Jesuits have been accused of basing their interpretation of Ignatian spirituality too exclusively on the text of the Spiritual Exercises and the letter on obedience. Père de Guibert and other more recent interpreters of Ignatian thought have stressed the fact that account must be taken of St. Ignatius' reactions to concrete situations as manifested in his life and through his letters. Only then can an adequate and authentic interpretation of Ignatian spirituality be attempted.

The two hundred and twenty-eight letters selected by Father Young and translated into English enable us to understand St. Ignatius the contemplative in action. Practically every letter contains something that throws light on the practical application of the Exercises to the affairs of Jesuit life. All the letters show us how St. Ignatius found God in all things because He is really there. No effort is required to see the connection between theory and practice in this very busy life.

The earlier letters to friends and relatives reveal the beginnings of the zeal and spiritual insight gained at Montserrat and Manresa. Throughout his life St. Ignatius kept up a prolific correspondence with externs in all walks of life and maintained an amazing interest in, and knowledge of, their affairs. Men and women, commoners and nobles, priests, bishops and cardinals, all received letters of congratulation, consolation, petition and gratitude.

It is in his letters to Jesuits, however, that St. Ignatius reveals most clearly his own spirit and the spirit he expected to find in his companions. Even when his expectations were disappointed, he showed by his sympathy and understanding that he was able to inspire even the fainthearted with renewed zeal for the greater glory of God. His letters to the more zealous were tempered with that supernatural prudence which led them to the practice of discreet charity toward God and neighbor.

It is interesting to note the vast difference in treatment of such firebrands as Bobadilla and Rodrigues, who received such extreme patience and forebearance from St. Ignatius, and the severe manner in which he dealt with such faithful servants as Nadal and Lainez. In each case he knew his man and how to get the desired results. Perhaps St. Ignatius would not have used such graphic examples in the letter on obedience if it were not for the extreme provocation caused by Rodrigues in Portugal. In any case he would surely be surprised that anyone should take his similes too literally. His letters to protect his sons from bishoprics show that St. Ignatius was more like a pogo

stick than an old man's staff when he was convinced the glory of God was at stake. He sprang toward the will of God and carried others with him.

Many of the later letters were written by Polanco but given final approval by Ignatius. They all bear the unmistakable mark of their real author. Father Young has performed a great service by selecting these important letters from over six thousand extant. This was a labor of love that he hoped would be published five years ago. His zeal in getting the task accomplished deserves our thanks. Perhaps not since St. Ignatius' time has there been such persistent and highly-motivated twisting of the spiritual arm to produce results for the greater glory of God.

EDMUND J. STUMPF, S.J.

JESUITS IN INDIA

A Pearl to India. *By Vincent Cronin.* New York: E. P. Dutton Co., 1959. $4.50.

This is a popular life of Father Robert DeNobili, S.J., into which has gone much research. Many unpublished manuscripts from the archives of the Society both in Rome and in India were used, as also the unpublished life of DeNobili, generously given to Cronin by a history scholar who spent his life in the Madurai mission and knew every mile of it so well, Father Augustin Saulière, S.J. This reviewer has also experienced the generosity of Father Saulière, who took him step by step over the proofs for the tradition of St. Thomas the Apostle's work in Malabar and the Tamiland until this skeptical newcomer was convinced of its truth. It is very encouraging to meet a generous-hearted scholar.

As Ricci in China, so De Nobili in India was a firm believer in adaptation, not only of many externals of ritual Christianity but also in its manner of thought. In studying Hindu philosophy, DeNobili saw that there was much in it good and true, which could form a basis for Indian Christian thought. In a famous prosecution case brought against DeNobili by a Brahman opponent, DeNobili's *guru* or teacher, now became his follower, defended DeNobili and won the case, by showing that the Christian doctrines as taught by DeNobili were all in ancient Hindu writings.

As soon as DeNobili got into the mission-field, he realized that the lack of upper-caste converts was partly due to a very bad choice of Tamil words for describing the Christian religion and the means used to effect conversion were enough to set any high-minded Hindu strongly against it. A thorough knowledge of Tamil, the local language, and of Sanscrit, the classical language of their religious books, was essential, and DeNobili set to these at once while awaiting the permission of his Superior to live as a *sannyasi* or Indian holy scholar.

Fortunately DeNobili had an open-minded Provincial, Alberto Laerzio, and an encouraging ordinary, Archbishop Ros of Cranganore, in whose territory lay Madurai, the seat of Robert's best endeavors. But the

consultors were typical consultors, mistaking the overcaution of age for prudence.

This reviewer believes that both of Cronin's books, that on Ricci and this on DeNobili might well be made "prescribed reading" for all Novices and Juniors, for an excellent view of the catholicity of the Church, as well as of the difficulties religious pioneers experience. But a prudent and holy patience wins out in the long run.

DeNobili's success in Sanscrit, Tamil, and Telegu literature would also bring home to prospective missionaries the real necessity of mastering the local languages, both classical and vernacular. Missionaries differ. Some roam far and wide, opening up new territory and working on a broad scale. Others are home-bodies and work their own little bailiwick more intensively. Robert's weak health and demanding studies and his success in his little *ashram* at Madurai made him remain much at home, yet during his fifty-one years in the missions he covered a great deal of ground in South India and Ceylon. He needed the deep spirituality he had to keep zealous in the face of continual opposition, not only from the Hindus and government authorities and secular ecclesiastics, but from his Jesuit brethren, and sometimes from traitors among his converts. From his landing in Goa in 1605 until his death at Mylapore (Madras) in 1656 he lived a hard life; always in poor health yet full of zeal and patience. In the face of such brutal and often ignorant opposition, most men would have given up and submitted to an easier and more traditional life. But DeNobili was made of sterner stuff, held out, and was fully justified; yet in the end he saw his work failing because of political conditions and the weakness of purpose of his successors. It is interesting to speculate on how indigenous and widespread the faith in India would have become if Rome had accepted his suggestion that Sanscrit replace Latin for the Church in India.

CECIL H. CHAMBERLAIN, S.J.

SHERMAN'S JESUIT SON

General Sherman's Son. *By Joseph T. Durkin, S.J.* New York: Farrar, Straus and Cudahy, 1959. Pp. lx-276. $4.50.

Father Durkin's very readable biography of the older of General Sherman's two sons who lived to maturity will be of interest to students of the life of one of America's eminent military heroes; to students of that larger field of history of the war between the states and the subsequent periods of reconstruction and reconciliation; and in a special way to that smaller group of Jesuit readers who from time to time have heard probably garbled versions of one or more episodes relating to the life of Thomas Sherman.

After taking degrees at Georgetown and Yale, he grievously wounded his father, who retained a somewhat anticlerical bias to the end, by his decision to become a Jesuit. Later he went on at the turn of the century to become one of America's foremost pulpit orators, and then suffered a mental collapse which for almost twenty years was the

occasion of his living outside Jesuit community life. In language that is at once warm and sympathetic, and which has caught some of the color and mood of the episodes of this life story without sacrificing any of the objective directness of the historian, the author has traced the vagaries of his subject. As a result he has succeeded in clarifying what have come to be distorted versions of so many incidents connected with the life of this good but unfortunate priest. The best instance of this concerns Father Sherman's connection with the visit of West Point cadets to Georgia in 1906, to traverse on horseback for purposes of military instruction the route of General Sherman's march to the sea. Father Durkin has nicely set aright the inaccuracies which have snowballed in many a Jesuit recreation room, with his factual account of the invitation of President Theodore Roosevelt to the priest at a White House dinner to accompany the coming cavalry excursion. After unexpected nationwide repercussions Roosevelt cozily ran for cover and unwittingly left Father Sherman to appear in a false light. His only mistake was to have accepted the president's invitation.

Over a period of years, the priest was the victim of emotional and mental disturbances which after 1908 progressively worsened. Understandable concern of his superiors for the first symptoms of his malady were exaggerated into a lack of sympathy for and eventually a hostility toward his work, which at one time made Father Sherman possibly the foremost verbal exponent of Catholic doctrine and morality and their most effective interpreter to Protestant America. Eventually vehement outbursts of temper, persistent demands for dimissorial letters, and renewed threats of prosecution on the part of the ailing priest finally brought from Rome a simulated dismissal from the Society in the form of permission to live indefinitely outside its houses. His mental incompetence made it impossible for the Society to relieve itself of responsibility for his upkeep. Together with the Sherman family the Missouri Province continued to support Father Sherman as best it could until his death.

Years of living at Santa Barbara were followed by hospitalization during the last year and a half at De Paul Sanitarium, New Orleans, where a few hours before he died, April 29, 1933, he asked to renew his solemn vows, and did so before three of his Jesuit confreres. In the words of the Missouri provincial written to the family on the occasion, Father Sherman never ceased to be a Jesuit. The story of this man is told by the author from unpublished documents and numerous interviews with contemporaries of Father Sherman, and can therefore be read with complete confidence in its historicity.

HENRY W. CASPER, S.J.

HARRISON THE STATESMAN

Benjamin Harrison, Hoosier Statesman. *By Harry J. Sievers, S.J.* New York: University Publishers, 1959. Pp. xxxi, 502. $6.00.

This second volume of the projected trilogy on Benjamin Harrison covers the period of his life from the end of the Civil War to his

departure from Indianapolis to be inaugurated as the twenty-third president of the United States. In its pages we follow his rise from relative obscurity to national recognition. Absorbed in the legal profession as a means of supporting his family, Harrison's early ventures on the sea of politics were hesitant and halfhearted. By 1876, however, he had attained such a reputation in the courts that, because of circumstances, the Republican nomination for the governorship of Indiana was quite literally forced upon him. Though defeated, he was brought to the attention of the country, and while there were setbacks, he began a steady climb in Indiana politics which culminated in his being sent to the national Congress.

Harrison's activities in Congress are narrated in detail. At heart a radical constitutionalist and a tariff protectionist, he stood out also as a persistent advocate of admission of South Dakota as a state; likewise he played an active part in Republican national conventions, and in the campaigns of Garfield in 1880 and Blaine in 1884. Denied re-election as senator in 1887 by a Democratic Indiana legislature, he gave himself wholeheartedly to his law practice, but such was his power in Indiana politics that the Chicago convention of 1888 nominated him for president. In the campaign his cautious "front porch" strategy, to avoid mishaps such as had befallen Blaine in 1884, paid off in his election, but it must be admitted that he profited by the West-Murchison incident, in which he had no part whatsoever.

This is unquestionably the best and most exhaustive life of Benjamin Harrison, for his religious life, his family life, his professional and political life are all considered and statements are invariably supported by citations from authorities. Though it is evident that the author is enthusiastic for his subject he is not blind to the man's limitations and defects. Here and there criticism might perhaps have been more severe, but at no time is undue partisanship indulged. But most assuredly a man who intended to prey on the bass in Lake Michigan, would not make Sault Sainte-Marie his headquarters (p. 99); such procedure might be suited to Paul Bunyan, but it would be an extreme handicap for Benjamin Harrison.

CHARLES H. METZGER, S.J.

JOYCE AND THE CHURCH

The Sympathetic Alien: James Joyce and Catholicism. *By J. Mitchell Morse.* New York: New York University Press, 1959. Pp. xi-169. $4.00.

Professor Morse's thesis is that James Joyce's youthful Catholicism and religious training engendered a necessary conflict between Catholicism and art in his later works. Morse feels that this conflict was an essential theme in Joyce, and he traces the effect of Augustine, John Scotus Erigena, Ockham and Ignatius Loyola in the later writings of Joyce, especially on Joyce's theories of art, his views on the relation of the sexes, and his social attitudes. The purpose of this book, as Morse himself phrases it, "is to introduce . . . certain ideas developed by the

church fathers and the scholastic philosophers and to indicate the use Joyce made of them."

Although there might conceivably be certain advantages in having an outsider and an impartial observer examine Joyce's relations to Catholicism, this book, unfortunately, does not offer any of those advantages. Mr. Morse is too attached to his preconceived notions to offer a fair and valid examination of the relationship between Joyce and Catholicism. This failing was clearly pointed out when Chapter VI, "Jesuit Bark and Bitter Bite: Ignatius Loyola," first appeared in *PMLA*. In the preface, Mr. Morse mentions Rev. Walter J. Ong, S.J. and Rev. William T. Noon, S.J., who "pointed out some stupid errors" in this chapter. Though the more glaring stupidities have been corrected, the book remains a particularly biased view both of Catholicism and of Joyce.

Mr. Morse is addicted to making remarks in passing without offering any proof. On the very first page, he says that "James Joyce belongs to the brave though rather tenuous tradition of Catholic thinkers who have stood for the individual as against the authorities" and says that this movement of revolt prepared the way intellectually for Protestantism and democracy. In Chapters two, four and six, Professor Morse gives utterance to some strange ideas on the Catholic notion of sin. He states that from Tertullian onward, "the belief that secular knowledge is not only unprofitable but wicked has been an unbroken strand in Christian thought." In Chapter VII, he comments that Aquinas's *Summa Theologica* is "built in air like the pleasure dome of the delighted Coleridge. . . ." Striking much closer to home, Morse seems to be completely out of sympathy with Ignatius and the Jesuits. His strange notions of Jesuit obedience have been pointed out elsewhere. He nonchalantly mentions the Jesuit theory that the end justifies the means, and he still speaks of Jesuit obedience as "moral passivity" and "disavowal of personal responsibility" which destroys all academic freedom in Jesuit schools. He talks disparagingly of the Jesuit brand of "Thomistic Catholicism." And, finally, he seems to be entirely misled about the historical circumstances surrounding the suppression of the Society.

Although there are passages in the book that do have a certain value, particularly for the fresh insights that Professor Morse brings to the problem of Joyce and Catholicism, the value of the total work is more than vitiated by his all too frequent lapses into prejudice, narrow bias and unscholarly assertions.

JOSEPH A. GALDON, S.J.

AGE OF MARTYRS

The Age of Martyrs, Christianity from Diocletian to Constantine. *By Giuseppe Ricciotti.* Translated by Rev. Anthony Bull, C.R.L. Milwaukee: Bruce, 1959. Pp. viii-305. $4.95.

The author has taken as the title for this, his latest book, a traditional designation for the period of the great persecutions, beginning with that of Diocletian in 302/3 A.D. and ending with the disappearance of

Licinius from the imperial scene c. 324 A.D. He begins with a survey of the fortunes of the Empire and of Christianity from the accession of Diocletian in 284 A.D. down to 310 A.D., the year in which Constantine's star had definitely risen, and sees in the political and economic problems which plagued Diocletian's Empire not just the background but a partial explanation of the last great persecutions. His book, he tells us, is not meant to be a critical history, but he does profess to respect the findings of critical historians. The claims of criticism receive particular attention at the outset of the long chapter on "The Great Persecution," where Ricciotti assesses the relative value of the various sources extant on the period. Particularly worthy of note is his summary of the factors which affect the historical value of the various acts and passions of the martyrs. He restricts himself to the better authenticated of these acts and passions, and the best pages in the book are those where these documents are allowed to speak for themselves and for the shining faith of those often obscure lovers of the Lord Jesus whom they celebrate.

The final third of the book deals neither with martyrs nor with persecutions, but with the reign of Constantine and with the disruption of the peace of the Church by Donatism and Arianism. The chapter on the Donatist schism and the Arian heresy outlines the origins of these two movements, and their history down to the death of Constantine, in the chronicler's plodding fashion. Ricciotti does bring himself to criticize Constantine for meddling in strictly theological and ecclesiastical concerns, but beneath it all seems to run the conviction that Constantine was essentially "an idealist."

For style, *The Age of Martyrs* is a rather unattractive piece of writing, and a worse than unattractive piece of translating. The awkward images in which Ricciotti expresses himself are in no way helped by the English of the translation, which is consistently literal and in many places inept. *The Age of Martyrs* is an undistinguished treatment of a classic moment in history. But until we are given a more satisfying popular re-creation of the Age of the Martyrs, this work will serve the purpose by default.

JAMES G. MCCANN, S.J.

AN ORTHODOX RETURN TO ROME

From Florence to Brest (1439-1596). *By Oscar Halecki.* Rome: Sacrum Poloniae Millenium, 1958. Distributed by Fordham University Press. Pp. 444.

On July 6, 1439, the Decree of Union between the Greek and the Latin churches was solemnly proclaimed in both Latin and Greek in the cathedral of Florence. Unfortunately, this union did not last long. Joseph, patriarch of Constantinople, did not live to see the end of the council; his successor, Metrophanes, also well disposed to the union, died shortly after, in 1443. Meantime, enemies to the union were active. Only in 1452 was Cardinal Isidore, exiled metropolitan of Kiev and legate of Pope Nicholas V, able to promulgate the Florentine

decrees in the church of St. Sophia. But in May, 1453, Constantinople fell, and the sultan appointed an anti-Latin as Patriarch, Gennadius. In 1472, in a schismatic synod at Constantinople, the decrees of Florence were formally repudiated.

Various factors contributed to the dissolution of this union—social, political, psychological, theological. But, after 1596, through the union of Poland and Lithuania by the marriage of their sovereigns, things looked better. The Polish royalty was Catholic and the trend was to look to the West. Ruthenian leaders began to notice the progress and the vitality of the Latin church in Poland, compared to the miserable state of their own churches. Russian sources point to this sorry condition. Add to this the revitalising influence of the Jesuits in Poland. No wonder that honest Orthodox leaders became convinced that only a return to Roman obedience could better things. This, amid great difficulties, was achieved on October 19, 1596, during the Synod of Brest. Here finally and formally was ratified the union with Rome which had been agreed upon 157 years ago in the Council of Florence, although within a smaller territory. Thanks to the initiative of the Ruthenian hierarchy and the spontaneous support of the metropolitans, Brest was a more lasting and more successful union than its predecessor. But, as the author points out, it was the absence of this support that had been mainly the cause of the failure of Florence a century and a half before.

Professor Halecki, a historian of many accomplishments, needs no introduction. His present volume is the fifth of the series *Sacrum Poloniae Millenium*, which is being edited to commemorate the approaching anniversary of Poland's conversion in 966 A.D. The events between Florence and Brest are detailed clearly and minutely. This is the first book of its kind in English to discuss at great length the exceedingly complex problems of Orthodox and Latin christianity. It is timely, written as it is on the eve of another ecumenical council, one purpose of which is to inquire into the possibilities of union among all Christian peoples.

José S. Arcilla, S.J.

CATHOLIC-PROTESTANT RELATIONS

Faith and Understanding in America. *By Gustave Weigel, S.J.* New York: Macmillan, 1959. Pp. 170. $3.75.

This is a collection of nine essays on the general theme of faith and world order in current American society. They give a panoramic view of the problems which face Catholic leadership in the United States, and underscore the opportunities for the Christian apostolate in dealing with a high-minded, but often confused, Protestant religious culture.

Two strong impressions made on the reader are the scope of Father Weigel's familiarity with the Protestant scene and his generous sympathy with the vagaries of the non-Catholic mind. Typical of the first is something more than ready quotation from a wide range of present-

day Protestant thinkers: Barth, Bultmann, Nixon, Craig, Pittenger, Tillich, Brunner, Horton and a dozen others. In fact there are not many long quotations. But the way these men are cited and fitted into the mosaic of contemporary thought suggests that Father Weigel has read these men through and made himself more than superficially acquainted with their basic principles.

The element of sympathy with Protestant struggles for Christian unity and search for the truth is perhaps the most valuable feature of the book. And if the author succeeds in transmitting something of this spirit to those who read him, his purpose will have been eminently achieved.

The best chapter is the last one, on "Ecumenism and the Catholic." Rightly pointing out that the World Council of Churches is not the formal place for a Catholic-Protestant encounter, Father Weigel suggests small group meetings of persons competent in theology which can produce a climate where ultimate reunion will germinate. But more than something possible, it is even urgent, "for we must come together lest many a soul, cut off from a strong Christian unity, grow slack and listless and thus become a ready prey to naturalism or worse." The realism of this approach may be gauged from the success along these lines in Europe, especially in Germany. Meanwhile American Catholics, clergy and laity, must be alerted through books like the present one to the needs of the Protestant world and, what is less obvious, to its desire for a share in the Christian solidarity that we enjoy.

JOHN A. HARDON, S.J.

A VIEW OF AMERICAN CATHOLICISM

American Catholic Crossroads. *By Walter J. Ong, S.J.* New York: Macmillan, 1959. Pp. xii-160. $3.50.

If there is a central theme running through this modest volume of six essays, it would seem to be an emphasis on the implications of the Incarnation for Catholics, especially at the present time—for this central point of history has bound us ineluctably to the quest for human progress, in the acceptance and embrace of the material universe in which we live.

Our faith, as the first essay insists, is historical. Hence the Christian interest in history—not the pagan, cyclic, futile history of classicism, but the progressive sense of history such as stems from our modern awareness of evolution. This demands our acceptance of the fact of a pluralism that has always existed, but has only become acutely present to our consciousness in modern times with the shrinking of barriers. This pluralism offers us an opportunity of dialogue and personal inter-presence, and through this, a perfective communication between various traditions—such as Father Hecker sought to bring into America, following his model, St. Paul, who was a Jew among Greeks.

A further manifestation of the continuing necessity of this dialogue

is the coexistence of secular and revealed knowledge, which presents both an opportunity and a challenge: an opportunity for expanding our knowledge of God and His revelation, and a challenge to meet the field of natural knowledge on its own terms without false fears and hesitancy.

Hence the question of the role of real Catholic scholarship must arise, the answer to which can best be examined in terms of our own American colleges and universities. We have, in a unique way, committed ourselves to this field, and so in honesty and integrity we must work at our commitment. Granted that this is a task eminently suited to the Catholic conviction, what of the role of priests and religious in such work? Totally dedicated to her, the Church has committed them to this work. This is their vocation, to which all other tasks are subordinate. In proportion to the depth and integrity of their commitment to this work will they bear witness to Christ.

Such, then, is the tenor of the essays in this volume. The reader will perhaps disagree with some or much of what Father Ong has to say. But he will profit by thinking these problems through with the author. The chapters on pluralism and on the Catholic universities are particularly rewarding.

DANIEL F. X. MEENAN, S.J.

ON TEACHING RELIGION

Shaping the Christian Message: Essays in Religious Instruction. *Edited by Gerard S. Sloyan.* New York: Macmillan, 1958. Pp. xi, 327.

Nearly a generation ago the late Father William J. McGucken, S.J. was sufficiently impressed by what he called "the renascence of religion teaching," to institute a course on it for the philosophers at St. Louis. Materials were plentiful, since considerable re-examination of formal religion teaching at the various school levels had been occupying European and American educators since World War I. The past few decades have only heightened this concern, for despite solid advances most workers in the field are far from satisfied. Religious instruction has, to begin with, certain special problems, as several contributors to the volume here under review observe. For the teacher of religion aims not merely to enlarge understanding but to nourish commitment, and if he is heavy-handed he may antagonize his students. Moreover, a school's religion classes exist in an ambiguous situation, since they are verbally awarded a primacy of honor but actually get quite a limited amount of class time. In any event, all curricula, secular and religious, need to be kept under surveillance and periodically reconstructed, and the more rapid and tumultuous the changes in the general culture, the more imperatively this need is felt. It is true that Christian catechists will in any age transmit substantially the same message, but the development of theological scholarship as well as the demands of the historic moment will influence both their own grasp of that message and the way they draw out its virtualities, just as the findings of psychology and the other behavioral sciences ought to make their pedagogical technique richer and more effective.

An American leader in this whole movement was Monsignor William H. Russell, a priest of Dubuque who taught for years at Catholic University. The Reverend Gerard S. Sloyan, present head of the department of religious education at the University, has edited this collection of essays as a memorial to Monsignor Russell. All the essays are worthwhile, and taken together they communicate the flavor of this modern era of study and experimentation. Each of the thirteen contributors is a priest, which naturally means some limitation in viewpoint, since none of the Sisters, teaching Brothers or parents who have written on the issues are heard from. The writers represent five countries—the United States, Austria, Great Britain, France and Belgium—and six of them are Jesuits. The studies themselves are distributed into three sections. The first discusses phases in the history of religious education. Father Sloyan traces briefly catechetical procedures from patristic to medieval times, and Father Josef A. Jungmann, S.J., carries the story down to the close of the Middle Ages. This is followed by two specialized articles, one on religious education in England from 1559 to 1778 and one on the catechetical method of Saint Sulpice. A concluding essay by Father Pierre Ranwez, S.J., sums up "General Tendencies in Contemporary Catechetics." The second group treats of more theoretical problems, and includes two interesting and complementary papers on college religion by Father Gustave Weigel, S.J., and Father John A. Hardon, S.J. The final section has four discussions of practical considerations, including one by Canon F. H. Drinkwater, for forty years an international figure in catechetics and a writer whose brilliant insight is served by a winning style.

A volume of this sort is not supposed to provide a systematic survey of every problem in the area of religious education, nor of all suggestions made towards its solution. One does not find here, for instance, much treatment of secondary school religious instruction nor much account of American contributions. But one does carry away a knowledge of some broad agreements among contemporary catechetical specialists: their emphasis on Biblical resources, and the place of the liturgy; their insistence on the necessity of developing both objectives and a pedagogy suited to their hearers, as well as a vocabulary which will be exact without being incomprehensibly technical; their concern to rediscover the psychological astuteness that was possessed by those great patristic figures who taught long before the post-Reformation catechisms formalized and multiplied questions and answers; and their appreciation of the fact that the task of the religion teacher, unlike the task of the geometry teacher, is not fulfilled when the students simply control the materials at the intellectual level. A book which does this must recommend itself to Jesuits, who, among other purposes, were established, according to Julius III, "ad puerorum ac rudium in christianismo institutionem."

JOHN W. DONAHUE, S.J.

CATECHISM AND COMMENTARY

A Catholic Catechism, American Edition. *Adapted by Rev. Gerard S. Sloyan.* New York: Herder & Herder, 1959. Pp. xiii-428. Paperbound, $1.25.

Teaching the Catholic Catechism, Volume I: God and Our Redemption. *By Josef Goldbrunner.* New York: Herder & Herder, 1959. Pp. 108. Paperbound, $1.65.

The British edition of the Catechism, which has already been translated into a dozen languages, was reviewed recently in these pages. We will not sing again the praises which this book has so justly received, but here merely mention the advantages specific to the new American edition, which is in most respects identical with the British. Compact printing, paper cover, and the elimination of illustrations has brought the price down to a manageable $1.25. The Bible used is the translation by the American Confraternity of Christian Doctrine, replacing the Douai and Knox versions which copyright obstacles had necessitated in the first edition. A fine appendix has been added, listing in their Biblical order all the Bible references made in the book. The text has been very slightly revised to adapt it to the American milieu, in discussing Protestant sects, marriage laws, etc.; and, of course, "motor cars" become "automobiles."

The first volume of a teacher's handbook is a most welcome guide to the presentation, both visually and orally, of the Catechism. The handbook outlines for each lesson the aim, the psychological preparation, the method of presentation and discussion, and finally the application to daily life. Corresponding to each lesson plan, a blackboard diagram is sketched, both to assist the explanation and to serve as a summary of the lesson. All in all, an excellent Catechism has been made even better.

EDWARD V. STEVENS, S.J.

COMMENTARY FOR THE BALTIMORE CATECHISM

The Faith Explained. *By Leo J. Trese.* Chicago: Fides, 1959. Pp. xii-564. $5.95.

The bestseller author of *Vessel of Clay, Many Are One* and other popular, spiritual works, presents in this volume thirty-nine crisp, clear essays that serve as a commentary on the thirty-eight chapters of the Baltimore Catechism, Number 3. Following the lesson plan of the catechism, which is divided into three parts, Creed, Commandments, and Sacraments and Prayer, Father Trese surveys the whole content of Catholic doctrine. Undertaken at the request of the Confraternity of Christian Doctrine, which wanted discussion club texts on the Baltimore Number 3 for its adult discussion club programs, *The Faith Explained* was originally published in six booklets under the general title of *This We Believe.* Fides has brought these essays together into one volume—without the discussion aids—for the general Catholic reading public.

Father Trese is his lucid, often witty and always thought-provoking

self in *The Faith Explained.* The book is down-to-earth and eminently readable, which is much more than one can say for the Baltimore Number 3. Essentially, the book is an adult version of the catechism. One will not blush or apologize for handing it to the adult candidate for the Baltimore Number 3. Those engaged in convert work or seeking a popular, home reference volume, provided they are sold on or committed to the Baltimore Number 3, will say a prayer of gratitude for Father Trese's invaluable service.

Objections to the order, emphasis, moral applications and so forth of *The Faith Explained* should be referred to the Baltimore Number 3 and not to Father Trese. He has written a commentary, not a new catechism. He deserves a lusty cheer for putting a charming and eloquent tongue in a heretofore inarticulate defender of the Faith.

Jesuit high school teachers may well find Father Trese's book a valuable companion to Cassilly's *Religion: Doctrine and Practice.* Cassilly's order and emphasis closely parallel that of the Baltimore Number 3. Father Trese's examples, illustrations and down-to-earth style may help to vitalize some of those dull religion periods.

FRANCIS J. MILES, S.J.

CATECHISM FOR ADULTS

In Search of the Unknown God. *By Maurice Zundel.* Translated by Margaret Clark. New York: Herder & Herder, 1959. Pp. 195. $3.50.

This little book is billed as an adult catechism. Perhaps that term could lead to confusion. Actually the work is a synthesis of Catholic belief expressed in contemporary language and thought patterns. While the dogmas do not receive extensive treatment, there is enough exposition to set a perceptive reader on a search for fuller explanations.

This distinctly modern little treatise could serve either as an introduction to theology or a review of the field for those used to theological speculation. The presentation of the notions of person, love, the "ego," I-Thou, consciousness, presence, symbolism, etc., shows how the author has incorporated contemporary philosophical insights into his theological thinking. The appearance of the newer theological problems such as the human "ego" in Christ, the final option theory, indulgences as "sympathetic communication," etc., introduce the reader to modern theological thought.

The author should not share the blame for the most unfortunate feature in this book. The use of numbered questions and answers in no way furthers the purpose of the work. Perhaps this was the editor's way of living up to the promise of presenting an adult catechism. But just as the "cowl does not make the monk," so the addition of numbered questions and answers does not make a catechism. The explanations are not catechetical in the sense of ready religious formulas; the insights are too brilliant and personal to bear such a verbal tag. This work is a theological synthesis of depth.

EDMUND G. RYAN, S.J.

ESSAYS IN THE CHURCH

The Bride: Essays in the Church. *By Daniel Berrigan, S.J.* New York: Macmillan, 1959. Pp. 142. $3.50.

The title of this book may mislead some readers. It is not in the ordinary sense a volume of essays *about* the Church, but rather a series of meditations on various spiritual themes written *within* the Church. The Church, moreover, is here envisaged solely in its communal, as opposed to institutional, aspects; thus there is no reference to papacy or episcopate, magisterium or jurisdiction.

The fourteen chapters of this book deal with a broad range of topics, including suffering, prayer, sacrifice, the Kingdom, the saints, etc. Each of these topics is handled with imagination and modernity. The book derives its unity from its constant attention to the historical and corporate dimensions of man's redemption. In stressing the fact that the life of grace has its full meaning only within the historically existing Mystical Body, the author provides the kind of theologically founded piety that our generation seems to need.

There are, however, two limitations which will restrict the value of this work. For one thing, the range of topics is too vast for the length of the book. Nearly every chapter should be expanded into a volume in order that the ideas, here compactly sketched, might be presented in a full, leisurely fashion, with due preparation, emphasis, examples, and supporting evidence. The lack of such development sometimes gives the reader the feeling that he is reading a set of notes.

Secondly, the style is, at least for this reader, rather tiresome. The sentences are too involved; the language vague and figurative. Synonyms are piled up in a manner which may make for rhythm or suggestive power, but which detracts from clarity. Father Berrigan writes telegraphically: there are some sentences without principal verbs, an inordinate number of inversions, a plethora of colons and semicolons. All of this makes for difficult reading. One longs for a precise definition or a concrete fact, if only as relief from the strain of navigating through a mist of metaphors.

Notwithstanding these limitations, the book may be recommended for those who wish to take it meditatively, one chapter at a time. It will doubtless assist the more theologically inclined seminarian or priest at his prie-dieu. The chapter on *Person,* for example, powerfully indicates how the Catholic theology of the Trinity and the Mystical Body can contribute to a discovery of the social aspects of personality. The chapter on *Prayer* splendidly describes what one might call the theandric qualities of the Christian's prayer. A few quotations will illustrate the kind of insight which Father Berrigan provides in abundance. "If God were man, He would be a man of prayer . . . All the life of the three Persons of the Trinity is a prayer; if one understands the act of love, total knowledge of another, sharing of gifts" (p. 78). "In proportion as one's prayer is joined in spirit to the prayer of Christ, it will share in the absolute assurance of being heard. There is finally

one prayer from which the Father cannot turn: that His Son be glorified in His Mystical Body" (p. 84). AVERY DULLES, S.J.

ESSAYS ON MARIOLOGY

St. John's University Studies, Theological Series 1. Mariological Institute Lectures. New York: St. John's University Press, 1959. Pp. 88.

This booklet contains five lectures given at St. John's in honor of the Lourdes Centenary, and it also inaugurates a promising series of "Studies." The intention of this first volume is stated as being an effort to help university students recognize practically the beauties of systematic Mariology. This aim is accomplished, and for that reason this work would be a profitable addition to any college theology course.

Competent theologians here treat the basic titles of Mary. All the presentations are interesting and readable, marked by a thoroughness which detracts in no way from the clarity. The addresses on the Immaculate Conception, the Assumption and the Universal Queenship are the best. The last mentioned is one of the finest treatments that has appeared in English.

Our Holy Father, Pope John XXIII, in a recent address for the close of the Lourdes' Jubilee, remarked: "Like Pius XII, we desire an upsurge of Marian piety, because this piety leads souls more quickly to Jesus Christ, our Savior." Such a contribution as this is of value toward building up Marian piety among the faithful.

CHARLES P. COSTELLO, S.J.

ESSAYS ON SCRIPTURE

God Speaks. *Translated and edited by Bernard Murchland, C.S.C.* South Bend, Ind.: Fides, 1959. Pp. 250. $3.95.

This is the first volume in a series called "Themes of Theology." The aim of the series is to further a more intelligible theology. The stress, the editors feel, must be placed on a deeper reading of the revelation which will then flower forth in an adaptation to modern life.

In this volume Father Murchland has translated and adapted *Eléments de Spiritualité,* a group of essays by French priests. The book, aimed at a general audience, is an attempt to capture the historical quality of the revelation. After a few general chapters on the nature of religion and revelation and the meaning of inspiration, the original plan of creation and its subsequent disruption are discussed. Then the notion of the people of God is developed in its Old Testament background. The emphasis is not on details but on the general sweep of action. The concluding third of the book is an introduction to the New Testament. Emphasis is placed on the personal approach to reading the word of God. We are urged to read the Gospel to achieve contact with God.

The work is not intended as a contribution to scientific theology. Rather it is aimed at helping gather the full advantage that can be

had from our theological knowledge. The emphasis is on insight. There is a generous sprinkling of apt and provoking quotations. Nothing new is said, but the book provides an excellent review of the best ideas being offered today on what to look for in the Bible.

WILLIAM P. SAMPSON, S.J.

A GERMAN NEW TESTAMENT

Neues Testament, übersetzt und erklärt. *Von Otto Karrer.* Munich: Verlag Ars Sacra, 1959. Imitation leather binding, 11.80 DM; Morocco, 38 DM.

Karrer's translation of the New Testament into modern German has become a standard work in German Catholic circles. Its first edition appeared in 1950, and the second in 1953; within a short time after issue both were out of print. The third edition, which is now available, is a newly reworked text. The translation was undertaken by Karrer in order to provide a readable German New Testament for simple and educated folk alike. Karrer is not *ex professo* a Scripture scholar—in this respect he is the German Knox—but he sought and used the advice of many experts. No little praise has been heaped on former editions of this translation by well-known exegetes (e.g., Gächter, Meinertz, Kuss). It is not, however, merely a translation, for many notes fill up the bottom of the pages, more abundantly for the epistles than for the gospels. There are also short introductions to the various books. In all, it is an attempt to make the NT understandable to modern German Catholics who would not be inclined to look up exegetical commentaries. Though of the same type of New Testament as the *Bible de Jérusalem,* it cannot be compared with the latter for thoroughness nor scholarliness. Indeed, at times some of the notes represent an exegesis of bygone decades. But there is no doubt that the Karrer translation, beautifully printed on thin paper in the attractive format characteristic of the Ars Sacra tradition, is a welcome addition to the growing number of *modern* translations of the New Testament. For Americans who like to read their Scriptures occasionally in a foreign language we can only say, "Tolle, lege!"

JOSEPH A. FITZMYER, S.J.

ON MEDIEVAL SCRIPTURE STUDIES

The Bible in the Early Middle Ages. *By Robert E. McNally, S.J.* Westminster, Md.: Newman Press, 1959. Pp. v-121. $1.50.

Critical scholarship has largely neglected the extensive biblical literature of the medieval period, especially the beginnings of that literature in the years from 650-1000. And yet the value of a survey of biblical interpretation as a mirror reflecting the life of the Church can scarcely be overestimated. What an age finds in the Bible is a sure measure of its own depth and insight. It is the foundation stone of theology, and the source from which spring the ascetical ideals, liturgical art, and intellectual life of any period. Father McNally's study, the fourth

in the series *Woodstock Papers*, is therefore welcome as a presentation of the early medieval Bible commentaries.

The book is divided into two parts. The first deals with the various aspects of Bible study: Bibliotheca and Scriptorium, the Latin Vulgate, the Apocrypha, exegesis and knowledge of the Greek and Latin Fathers, the senses of Scripture, especially allegory, and the use of the Bible in theology. The first part concludes with an outline of research problems. This is perhaps the most important part of the book, because, as has often been observed, the greatest present need in the history of medieval thought is for the publication of texts. Only when a considerable portion of the existing masses of source material has been made available in reliable texts will more general studies, such as histories of dogma, become profitable.

The second part of the book lists Bible commentaries for the period 650-1000 according to the book commented on. These lists, which include bibliography, are valuable as supplementing Stegmüller's *Repertorium biblicum medii aevi*, and as a help to future editors who may want to know for purposes of source analysis what commentaries have been written on a given book. A more extensive general bibliography would have been very helpful; perhaps Father McNally will supply this in some future work. Summing-up: useful for the scholar, provocative for the student.

C. H. Lohr, S.J.

A PAULINE COMMENTARY

It Is Paul Who Writes. *By Ronald Knox* and *Ronald Cox, C.M.* New York: Sheed and Ward, 1959. Pp. 487. $4.50.

Father Cox, following the format of his previous work, *The Gospel Story*, now presents the Knox translation of the Acts and the Pauline Epistles, with his own commentary alongside the Scripture text.

In the introduction, Father Cox gives the sources of his commentary: Knox, *A New Testament Commentary;* Nelson, *A Catholic Commentary on Holy Scripture;* Prat, *The Theology of St. Paul;* Holzner, *Paul of Tarsus.* In general, these sources are not considered authoritative today, although much of Prat's exegesis is still valuable. Consequently, the reader should not expect to find in this book the results of recent Pauline scholarship.

The format requires that the commentary be the same physical length as the passage being discussed. Obviously, this demands a compromise between what could be explained and what there is room to explain. This causes some lack of clarity and allows some important observations to go unmentioned.

Finally, a remark is in place concerning the Knox translation. Without detracting a bit from the immense work of Msgr. Knox, it should be admitted that today we have better English translations. The Kleist-Lilly translation of 1954, for example, was given a warm welcome by both scholars and laymen. "Kleist-Lilly is easily the best existing translation in English by Catholics . . . (It) is consistently superior

to Knox in the Gospels, superior (but less consistently) to Knox in the other books" (John L. McKenzie, S.J., *CBQ* 16 (1954), p. 492). Another scholar remarked pertinently, "Teachers of Scripture will find . . . that the New Version (Kleist-Lilly) is often as good as a commentary" (James A. Brennan, *IER* 83 (1955), p. 200).

ROBERT J. KECK, S.J.

GUIDE TO CATHOLIC SCHOOLS

The Official Guide to Catholic Educational Institutions in the United States. New York: Catholic Institutional Directory Co., 1959. Pp. 462. $2.95.

A ready reference for the professional counselor as well as a helpful tool for pastor, parent, educator and student, the *Guide* includes clear, concise accounts of Catholic universities, colleges and secondary boarding schools in the United States and Puerto Rico. The first listing of each institution contains information relevant to the entire school: date of foundation, corporation or religious order in charge, location, general accreditation and recognition, semester system followed, services and facilities. Listings in later sections contain only data specific to the programs described (junior, undergraduate, graduate, professional). Educational activities not generally available, e.g., African language, delinquency, etc., have also been reported.

For aspirants to the priestly or religious life, the *Guide* presents the programs and facilities available in dioceses, religious communities and secular institutes for the training of members—the first such guidance tool ever published. The sections "How to Finance a Catholic College Education" and "College Scholarship Survey" show that cost need not deter any qualified and interested student from pursuing his higher education in a Catholic institution. At present an estimated twelve per cent of such monetary aid remains untapped each year. Orderly arranged, cross-referenced and indexed, the *Guide* will help place more Catholics in schools best for themselves—a distinct service to both students and schools in this country.

ERWIN G. BECK, S.J.

CATHOLIC SOCIAL PRINCIPLES

Social Principles and Economic Life. *By John F. Cronin, S.S., Ph.D.* Milwaukee: The Bruce Publishing Co., 1959. Pp. xxiv-436. $6.50.

This well-written volume is a major revision of *Catholic Social Principles*, published in 1950. Taking the same objective—to explain Catholic social principles in the light of American economic life—the author has brought his discussion up to date while cutting it by about a third. This is a rare combination of improvements!

Father Cronin divides his book into three main parts. The first, "The Christian Social Order," is a basic discussion of Catholic social philosophy. It includes two chapters on conflicting "isms," with Catholic critiques, as well as a good summary chapter on "The Ideal Social Order." Parts Two and Three have different titles but form

an application of principles to problem areas. In his exposition of "The Rights and Duties of Capital," "The Living Wage and Full Employment," and "International Political and Economic Life"—to name but a few of these problems—the author reveals to the reader the complexities of these topics; he is no misty-eyed reformer in his application of principles. The brevity of his treatment of many controversial subjects, furthermore, is supplemented by useful reading suggestions at the end of each chapter.

The final chapter of Part Three is really a concluding chapter for the book, reviewing the goals and the means whereby principles can be translated into action. Besides an extensive list of papal and other authoritative references, as well as an index to the same, lengthy annotated reading lists are appended. For the most part, the selections are both apropos and up to date. Here and there, one can quarrel over omissions or inclusions; it is surprising that the monthly *Work* receives no mention.

Father Cronin's prudence in prescribing remedies in his earlier *Catholic Social Principles* becomes apparent in the present volume; after nearly a decade, the bulk of his original observations still stand. *Social Principles and Economic Life* not only supplies Catholic teachers with an excellent textbook, but also affords to the general reader a glimpse of the penetrating and finely balanced judgement of the man who has been Assistant Director of the Department of Social Action, National Catholic Welfare Conference, for the past thirteen years.

CARL J. HEMMER, S.J.

PROBLEMS IN CATHOLIC SOCIOLOGY

Christians in a Changing World. *By Dennis Geaney, O.S.A.* Chicago: Fides, 1959. Pp. ix-180. $3.95.

A frequent lecturer on sociological problems, Father Geaney's book grew out of a series of lectures delivered to priests and seminarians attending a social action institute held at Catholic University. With this in mind, what might at first seem to be a superficial study becomes more intelligible. Father Geaney is acquainted with the work of "top sociologists like the Jesuit Fathers Fitzpatrick, Thomas and Fichter" and if he fails to treat his subject with the same depth, it is because he feels his audience needs to be shocked into involvement. By reciting a litany of changes taking place in institutions, patterns of work and recreation, trends in thought and taste, he hopes to rouse us from "the unholy inertia that has made us the subjects rather than the agents of change."

Father Geaney points up accidental changes that have taken place in the Church and, following Congar, spends a great deal of time delineating the place which the layman has assumed and must continue to assume in fulfilling the Church's mission. The author has an interesting chapter on the gradual evolution of our city parishes; another on what he calls the "fragmented family," in which both parents are

forced to work; and after an all too brief look at teenagers in flux, he concludes with some remarks on the lay person's spiritual life, whose growth and adaptation are made necessary by the shifting conditions of contemporary society. The final chapter is entitled "The Priesthood Amidst Change."

While Father Geaney does not offer much that is new to the sociologist, the book may prove timely and provocative for the parish priest—especially one whose seminary training did not offer him the benefits of a course in parochial sociology. The books may help members of the Christian Family Movement, Young Christian Students, the Sodality, etc., to see how their efforts fit into the larger framework of the Church's attempt to adapt herself to the needs of the modern world. One slight error: on page 84 the impression is given that Father E. Dowling, S.J., was the founder of the Cana Conference, when in fact the honor belongs to the late Father John Delaney, S.J.

JAMES A. O'DONNELL, S.J.

BIRTH CONTROL AND POPULATION GROWTH

Family Planning, Sterility, and Population Growth. *By Ronald Freedman, Pascal K. Whelpton,* and *Arthur A. Campbell.* New York: McGraw-Hill, 1959. Pp. xi-515. $9.50.

This valuable report by a team of capable and experienced demographers is based on interviews with 2,713 married women under forty, who constitute a representative national sample of the major social, religious, and economic strata found in America today. On the basis of these interviews a detailed description is given of the number of children American couples of differing backgrounds want and expect, their attitude toward family limitation, and the various methods they use to regulate conception. The authors then show the importance of these individual decisions and actions in determining the size and composition of our national population. Making use of the new data collected for this report they attempt to give a more accurate and detailed prediction of population growth in the United States during the next forty years.

The methods used in this study are fully described, and, together with most of the technical details, are to be found in a series of appendices. Thus the bulk of the book can be read easily without any special scientific preparation. The inclusion of about fifty-five brief case-histories adds another dimension to this highly statistical work. Many of the chapters have useful summaries at the end, and the last chapter gives in six pages a brief overview of the entire study. A glossary of terms and a detailed index complete the volume.

A number of points in this report will have special interest for the moral theologian and the pastor of souls: e.g., the changes that have taken place even in the past twenty years in the general attitude toward family planning and its practice in the United States; the general consensus of opinion now favoring the two to four child family; the

attitude and conduct of Catholics in the matter of family planning, the various methods used by them, and the correlation of these practices with church attendance, length of married life, fecundity, level of education, income, etc.; the situation prevailing in mixed marriages. Some of the findings are surprising, but even when not so, this report gives us a quantitative view in place of vague and uncertain generalities.

Finally, the authors deserve commendation for having by their objectivity and courtesy avoided giving offense to the Catholic reader. Likewise their presentation of the attitude of the Catholic Church regarding control of family size (pp. 415 ff.) is accurate and based on authoritative sources (provided in large part by Father William J. Gibbons, S.J.).

ALAN MCCARTHY, S.J.

ON CATHOLIC MARRIAGE

The Catholic Marriage Manual. *By George A. Kelly.* New York: Random House, 1958. Pp. ix-240. $4.95.

Father George Kelly, director of the Family Life Bureau of the Archdiocese of New York, in his latest book, has combined the apologetic, dogmatic and moral theology of marriage with the latest findings of marriage counseling and the social sciences. Written for the educated Catholic, in readable, nontechnical language, Father Kelly discusses the theology of the marriage vocation, the dignity of Catholic parents, the miracle of birth and the basic psychology of man and woman; in order to understand better their roles in fostering mutual love. A comprehensive treatment of the Catholic attitude towards sex, parenthood, children, love and rhythm, as well as a fine presentation of the Catholic case against birth control, abortion, divorce, mixed marriages, make this book a valuable tool for priests and Catholic married couples. An appendix includes family prayers and the instructions said at the nuptial Mass, and a bibliography for further readings. Dr. Bernard Pisani, of St. Vincent's Hospital in New York, treats of the physical and psychological aspects of love-making and the marital act and the moral theology connected with them.

Writing a book such as this, which offers so much information on the marriage situation, requires a great deal of research, and painstaking accuracy to avoid misunderstanding and confusion. In this, Father Kelly has succeeded well. *The Catholic Marriage Manual* can well serve as an authoritative reference book for the many confessional problems and a source book for the non-Catholic seeking the Catholic stand on marriage difficulties and the arguments for our position. If for no other reason than for these, Father Kelly has done a fine service.

JOSEPH B. NEVILLE, S.J.

RELIGION AND THE CONSTITUTION

Justice Reed and the First Amendment: the Religion Clauses. *By F. William O'Brien, S.J.* Georgetown Press, 1958. Pp. vii-264. $5.00.

Some books, like the fences of Robert Frost, demand that the reader reflect on what they are fencing in and what they are fencing out.

Justice Reed and the First Amendment: the Religion Clauses belongs to this category of books. Father O'Brien has not attempted a general survey of the Federal Constitutional law in the field of religious activities. Nor has he attempted the more limited objective of structuring the current operation of the Religion Clauses. His subject is much more limited. The general area of Father O'Brien's recent book is that of the Religion Clauses of the Federal Constitution as applied to state governmental activity in virtue of the Fourteenth Amendment. The author has limited himself to the period of nineteen years stretching from 1938 to 1957, and to the activity of a single judge, Stanley Forman Reed.

The author is not concerned with the general jurisprudential currents then operative within the Court, nor is he concerned with the actual position of the Court in the religion cases except in so far as they are reflected in the judicial positions and ratiocinations of Justice Reed. When one reflects on the fact that Reed was frequently unable to convince a majority of the Court of the wisdom or rectitude of his approach and was, in consequence, forced into the position of a dissenter, one perceives the limited scope of the book.

Father O'Brien approaches his subject as a political scientist. His chief concern is with the principles the court enunciated and their implications, limitations, and contradictions. The book is directed to the "interested observer of America's highest tribunal and to every student of constitutional law." The actual development of the book is patterned after the Religion Clauses of the First Amendment. Part One is devoted to Justice Reed's interpretation of the provision regarding the "free exercise" of religion; Part Two to Reed's interpretation of the Constitutional interdict on the "establishment" of a religion. A third and final part is concerned with the author's attempt to "identify the basic values in Reed's constitutional world which may have furnished the general premises on which he grounded his legal decisions."

To participate intelligently in Father O'Brien's discussion and evaluation of Justice Reed's various opinions, the reader is well advised to reread the actual court opinions in the religious cases, either as a preface to the book or as a supplement to the cases as they arise in the text. The cases are few in number and are readily available in any constitutional law casebook.

THOMAS M. QUINN, S.J.

RELIGION AND DEMOCRACY

Religion and American Democracy. *By Roy F. Nichols.* Baton Rouge: Louisiana State Univ. Press, 1959. Pp. 108. $2.50.

The author of this book is a Pulitzer Prize historian and dean of the graduate school of arts and sciences of the university of Pennsylvania. The book is the published form of two lectures delivered at the Rice Institute in Houston.

Although the title and foreword promise to deliver more than 25,000

words are able to carry, the work is an interesting and quite readable survey of some important currents of the American politico-religious stream. The first essay, "The Democracy of American Religion," gets off to a rather stereotyped start, by placing the origins of American society in the Reformation seen from a quite Protestant point of view, e.g., "The priesthood was keeping God from men" (p. 5). The author sketches the development of church and state relations in England and colonial America, quoting many colonial documents, and mentions Maryland's toleration act. He traces eighteenth century religious ideas and their influence on the Declaration of Independence, and notes that the Constitution refers to religion only to outlaw a religious test for office.

He is also careful to note the vital role of the Catholic Church in Spanish territories now part of the U.S.

The second essay, "The Religion of American Democracy" seems to imply that faith and belief are chiefly useful to foster democracy. Religion was free, yet it strongly influenced American life. The author gives a generous sampling of hortatory religious writings of the nineteenth century. He quickly surveys religious expressions in public life up to President Eisenhower, and concludes with reflections on the continuing need of faith and fear if democracy is to be kept alive.

WILLIAM M. KING, S.J.

IDEAS THAT CHANGE THE WORLD

Five Ideas that Change the World. *By Barbara Ward.* New York: Norton, 1959. Pp. 188. $3.75.

If the Germans have a genius for exhaustive studies on restricted topics, the English seem to excell in general surveys that derive their value from the power to reveal new relations and novel insights into well-known facts. Two recent examples of this talent are Christopher Dawson's *Movements of World Revolution,* (reviewed in *Woodstock Letters, July* 1959, p. 333), and Barbara Ward's *Five Ideas that Change the World.* Both of these small books are of exceptional value.

Barbara Ward's book is composed of five lectures delivered at the University of Ghana in 1957. The first treats of the national state, the "nodal point of all our problems." After briefly surveying the factors that have given rise to nationalism, the beneficial and injurious effects of this political entity are presented. On the credit side, nationalism appears to be the "normal personality for human groups" and secondly, it is able to mobilize great efforts for communal tasks. The drawbacks enumerated are the oppression of minorities and the restriction of loyalties. The other four lectures on industrialism, colonialism, communism, and internationalism point out the interaction each of these has had with the political power of nationalism.

The value of this interpretation arises from Barbara Ward's amazing power of synthesis. She illustrates her ideas by examples drawn from the first historical records to today's headlines. Especially note-

worthy is her knowledge of past oriental history and the present situation in the Far East. Again, her grasp of economic forces at work in the modern world brings clarity to many complex questions. The result is a plethora of thought-provoking ideas: the possibility that national states are evolving towards extinction in larger political federations, that Russia might successfully absorb the lands it has annexed in South Asia but not those in eastern Europe, that Communism's chief appeal is not its ideology but its "ability to carry backward countries rapidly through the tremendous crisis of modernization," the paradox that imperial colonialism can be a mighty force for native freedom, and that communism reflects a state of "mental alienation" from the actual economic world of such magnitude that its leaders would be put in a mental institution in any other part of the world. Some of her opinions will meet with violent opposition. Americans in general might question her views that the cause of world peace would be furthered by the withdrawal of United States troops from Europe and that the American-sponsored military alliances in the Far East are a blunder.

Few current books on world affairs contain a more penetrating analysis of the fundamental influences at work in our world; few will provide more matter for enlightened thought and discussion.

WILLIAM J. BOSCH, S.J.

PEACE THROUGH INTERNATIONAL LAW

International Law: An Introduction to the Law of Peace. *By Kurt von Schuschnigg.* Milwaukee: Bruce, 1959. Pp. xv-512. $6.95.

The basic desire of modern man is peace. Although many practical means are offered for the attainment of this goal, there is one that must play an ever increasing role if any lasting progress is to be achieved. This is international law. It alone can provide mankind with the mature attitude necessary for survival. It is to this important subject that Professor von Schuschnigg wishes to introduce us.

The first of the five sections into which this book is divided deals with basic considerations—the nature, historical development, sources and subjects of this law, and the relationship between national and international law. The other parts consider the role of this body of law in regard to the state and then the individuals of the state; the creation, application, and enforcement of international law; and finally, international organizations. Those laws which govern the conducting of war have been excluded, as they constitute a special study in themselves. Within the chapters a set pattern is followed. Definitions and principles are listed and explained and then legal cases illustrating these are studied. The fact that the author choses not only famous historical examples but also contemporary applications gives a sense of immediacy and vitality to his topic that should create interest on the part of the student. Each chapter ends with a short summary of the matter discussed.

Although the primary aim of the author is to supply a textbook, the scholarly footnotes and the up-to-date bibliography make this an excellent introduction to a further study of the subject. Some authorities might disagree with the author's favorable attitude toward the Nuremberg trials and with his optimism concerning the United Nations organization, but all will agree that this work will provide a stimulating and scholarly introduction to the complicated field of international law.

WILLIAM J. BOSCH, S.J.

EDUCATION AND WORLD UNITY

Humanism and Education in the East and West. *Edited by UNESCO.* Paris, 1957. Distributed by Columbia University Press. Pp. 224. $2.75.

In December of 1951, a select group of specialists met at New Delhi. They had come from America, Europe, the Near and Far East to discuss the subject: "The concept of man and the philosophy of education in East and West." They sought to further UNESCO's efforts toward world peace and understanding. An account of this meeting is given in this book. The points that constantly occurred were "the accepted contrast between East and West and the danger of overstressing this contrast; the debt, spiritual, philosophical and scientific owed through the centuries by East to West and West to East; the recent predominance of science in the West, and the advantages and disadvantages which might accrue to the East from the scientific outlook and in particular the results, good or bad, for education that might be expected from a new emphasis on the scientific as opposed to the spiritual."

The meeting listed twelve conclusions and ended with a number of specific suggestions. Among these were the desirability of contact between East and West by means of conferences on philosophy, science, art and education; that the classics—literary, philosophical and ethical —of the East should be better known in the West, and therefore UNESCO should provide for their publication; that the teaching of history should be re-orientated away from a nationalistic outlook, and that the teaching of science should be more closely associated with the teaching of philosophy. Although the reader may disagree with some of the conclusions and recommendations of the meeting, he will find in this book new insight into the Eastern mind and a definite plan for intercommunication between East and West.

ANTHONY B. OLAGUER, S.J.

INVITATION TO UNITY

The Catholic Church Invites You. *By James V. Linden, S.J.* St. Louis: Herder, 1959. Pp. ix-118. $2.50.

The "you" in the title are all our non-Catholic brothers and sisters whom the author urges "to again become members of the one Church Christ established . . ." He begs them to examine without prejudice the

Church's claim to be the one, true Church founded by Christ; and then, to follow their conscience. In the first section on unity as a mark of the true Church, the author stresses that the oneness of sacrifice, priesthood and altar in the Old Law prefigured the oneness of the Church Christ founded on Peter, and today present in the Catholic Church alone. In the following two sections Jews and all the sects of Protestantism are invited to return. A brief roll call of well known personalities, living and dead, who have returned to the one true fold is added. In a final section the immovable foundation stones of the Church's inner unity are laid bare: the divinity of Christ, authority and personal responsibility, a sense of sin, the sacramental system. These preserve and ensure the doctrine as Christ taught it. Father Linden writes clearly and with obvious sincerity.

PAUL OSTERLE, S.J.

VOCATION BOOKLETS

The Jesuits. Baltimore, 1959, 48 pp.

Behind the S.J. Curtain. Vocational Bureau, De Nobili College, Poona, India, 1958, 63 pp. 15 cents.

The Man in the Jesuit Mask. Poona, 83 pp. 20 cents.

On February 2, 1957, a group of New York theologians at Woodstock presented a comprehensive and well-considered report on factors which were influencing Jesuit vocations in our New York Province schools (c. *JEQ*, June, 1958 pp. 42-53). One practical recommendation called for up-to-date vocational literature. Reverend Father Provincial took the group at its word and the present booklet is the happy result of its efforts.

We have here an excellent printing job, with clear pictures and a coverage which is exceptionally complete. The first part of the booklet deals in forward-looking fashion with the present-day work of the Province: education, science and scholarship, communications, parishes and retreats, special assignments and missions; the second half treats of the stages of the course which prepare a man for participation in these works. This division thus avoids one pitfall of vocational literature and movies: preoccupation with the course of studies.

Among the pictures there are some which have enjoyed national circulation and others aptly posed for the booklet. They are knit together by a text which is factually objective and complete, with special reference to the works of the New York Province. A short bibliography of books on the Society and its members for young men of high school and college age, and a series of questions and answers on requirements for entrance, are appended. In short, this booklet could well serve as a model for other Provinces which feel a similar need for fresh vocation material.

There are two highly acceptable additions to our vocational literature from the philosophate-theologate at Poona, India. The "man behind the curtain" is a novice, the "man in the mask" a junior. The

author's purpose is to present "not high explanations about the ideals, aims, ambitions of the Jesuit Order, but the ordinary, trifling details which are so matter-of-fact for a Jesuit, and often so unusual for an outsider." He succeeds admirably: for a Jesuit these booklets and their sketches summon up memories of his first years in the Society; for a young man, the presentation should have the effect of helping him appreciate the "ideals, aims, ambitions of the Jesuit Order."

To an American audience the booklet on the noviceship will not appeal as much as the other because it mentions several local customs and contains more intentionally pious impressions of a novice younger than our own would be. With the cartooned cover of "The Man in the Jesuit Mask," however, any Jesuit will feel quite at home.

JAMES A. O'BRIEN, S.J.

THE DIVINE OFFICE IN ENGLISH

The Divine Office. *Edited by Hildebrand Fleischmann, O.S.B. Adapted and translated by Edward E. Malone, O.S.B.* New York: Herder and Herder, 1959. Pp. xxxi-661. $5.25 (leatherette), $6.00 (leather).

The appearance on the American scene of three new abbreviated vernacular breviaries within the last year or so is not without significance. It is a sign that the Church's own official prayerbook is being returned to and welcomed by her children—lay and religious—in a form that is both intelligible and practical.

The present adaptation from the German, the last of the European short breviaries to appear in English, resembles our own American original closely enough to suggest a comparison with it. Like *A Short Breviary* (Liturgical Press) simplifications take the following form: (1) the major hours have three Psalms, the minor hours one Psalm; (2) Matins has one nocturne with one lesson; (3) hymns have been shortened to usually three or four stanzas; (4) the number of saints' feasts has been reduced with a corresponding emphasis on seasonal offices. On a fifth score it resembles at least the unabridged edition of *A Short Breviary* by providing additional Psalms (bringing the total to 129) and readings for a longer office or for an alternate cycle in the regular office.

So much for similarities. Three features suggest themselves as improvements over the American breviary: (1) the added Psalms and readings are integrated into the office itself rather than appended in supplements; (2) all of the hours in the longer office are lengthened proportionately, not merely Matins; (3) a larger selection of common offices provides for a fuller celebration of the sanctoral cycle. On the other hand the complete Psalter and the greater selection of Scripture readings offered by the unabridged American version will appeal to many.

No one of the four short breviaries can be labeled "the best," since each has advantages not found in the others. Price variation is also important, especially when consideration is being given to adoption

by a religious community. This reviewer's own preference lies with *The Little Breviary* (Newman), an adaptation from the Dutch, which is more faithful than any other to the structure of the *Breviarium romanum.*

JOSEPH G. MURRAY, S.J.

A STUDY OF THE SACRED HEART DEVOTION

The Sacred Heart: A Commentary on *Haurietis Aquas.* *By Alban J. Dachauer, S.J.* Milwaukee: The Bruce Publishing Company, 1959. Pp. 209. $4.25.

Father Dachauer, helped by his long and varied experience in connection with the Sacred Heart devotion, attempts to give a simple and clear commentary on *Haurietis Aquas,* in order "to help the reader better understand the significance of the Holy Father's message, and to appreciate the devotion to the Sacred Heart of Jesus."

A handy index at the back of the book and an English translation of the encyclical *Haurietis Aquas* with numbered paragraphs and the author's own headings, plus a neat outline of the encyclical, make this book a good and convenient tool for study clubs and religion classes on the secondary level. The nineteen chapters are easy reading. One is struck by the beautiful insight of Father Dachauer into the threefold love of the Heart of Christ. His volume does give the general reader a little more of the scriptural, traditional, theological, ascetical and historical background of this most important document on the Sacred Heart.

REYNALDO P. LORREDO, S.J.

THE PARABLES OF JESUS

The Parables of Jesus. *By Francis L. Filas, S.J.* New York: Macmillan, 1959. Pp. x-172. $3.75.

Father Filas has made a welcome addition to his growing list of informative spiritual books. His approach to the parables of Christ is at once factual and devotional. The avowed purpose of the book is to set forth in a brief form the various interpretations of the parables, so that any interested Christian might search out their meanings. To effect this, the author first explains the nature of parables, describes the meaning of the term "Kingdom of Heaven," and then inserts a brief chapter on Christ's reason for using this device. Each parable is then studied, not in word-by-word detail, but with a concise explanation, or, where there are many interpretations, these are listed briefly but with all essential details. His exposition of the parables that have been for a long time shrugged off as unintelligible, is clear and satisfactory. Thus, in one of the most misunderstood parables, that known usually as the Parable of the Unjust Steward, which the author entitles the Shrewd Manager, there is an orderly exploration of all the solutions proposed. His own choice is given simply and briefly. There is never an editorial attempt to force the reader to accept the author's conclusions. Rather there is a clarity of explanation that is indicative of a happy combination of piety and patient research. There is an epilogue entitled The Light of the World in which the

author explains Matthew 6:12 in a parabolic sense. The sentence, "Forgive us our trespasses as we forgive those who trespass against us" is explained as a parable of charity, and as a summary of the central theme of Christ's doctrine of the law of love of God and man. This latter idea is briefly summarized and set forth as an ideal for our imitation.

Written to help study clubs and discussion groups, this book would be a valuable asset to the library of any priest. The Sunday morning preacher will find it a great help in preparing a lucid explanation of difficult parables. Nor is this the limit of its usefulness. The layman who follows the Mass with the Missal will find that a quick reading the night before guarantees a deeper insight.

WILLIAM F. GRAHAM, S.J.

REFLECTION OF A CONVERT

Why I Am A Catholic. *By Paul van K. Thomson.* New York: Thomas Nelson & Sons, 1959. Pp. 204. $2.75.

Born in the flesh forty or more years ago, the author came to life in the mystical body only at the start of this past decade. Still, this is not a "convert book"; it does not tell of stumbling through broken paths of darkness into the warm light of faith. The book's title is not *Why I Became A Catholic,* but *Why I Am A Catholic.* What we find in these pages, then, are the reflections of a man appreciating the truths of his faith. If you are the type who reserves an eye of suspicion for the Catholic convert, under the apprehension that such people rarely receive more than a caricature of the faith, be forewarned, Mr. Thomson writes about his faith with warmth and depth. The book is ideally suited to the intelligent layman, Catholic and otherwise, who wishes a deeper appreciation of the Church. Stress is placed on ideas that prospective converts would find difficult, such as papal infallibility, the role of the Bible, confession, the Real Presence, etc. In a treatment so extensive, bound together in a scant 204 pages, we marvel at the author's rich comprehension.

GEORGE R. GRAZIANO, S.J.

POINTS FOR MEDITATION

Christ at Every Crossroad. *By F. Desplanques, S.J. Translated by G. R. Serve.* Westminster, Maryland: Newman Press, 1959. Pp. vii-125. $2.75.

If the proof of the pie is in the eating, then that of Father Desplanques' book is in the reading, or better, in the meditating. For it is a meditation book. But just as in the case of pies, tastes will differ, so will they most assuredly regarding this little volume. To some the book will read like a collection of sentimental effusions—a conclusion not hard to come by if the reader is allergic to an abundance of exclamation marks. To others it might well be the beginning of lofty flights into the realm of contemplation. To most, however, its contents will be simply prayerful thoughts, more or less stimulating to active

thinking on one's own. Most of the meditations were originally meant for Catholic workers but have been extended in the editing to a much more general audience. For this reason, efforts are made to bring in commonplace objects of day to day living, and the reader often finds himself praying with the author in generalities that somehow can be most intimate and personal.

For the purposes of the author the title of the book is well chosen. Briefly, the underlying theme of the various meditations may be stated thus: there is nothing more pedestrian, nothing more utilitarian than streets and crossroads, yet Christ is there in the thick of the traffic making all things good and beautiful and holy; He is in the office, the factory, the classroom; no place, no job, no station in life howsoever common or trivial but can be sublimated by His presence. A truism in the spiritual life, this, and no one will quarrel with it. But whether the meditations will help the reader to a deeper awareness of its truth, or will lead him to strive to make it a really potent force in his life, is entirely a personal matter—food for thought, like food for the body, can have varying degrees of digestibility and palatability.

FRANCISCO F. CLAVER, S.J.

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AMONG OUR REVIEWERS

Father Henry W. Casper (Wisconsin Province), who teaches History at Creighton University, has done research on the Sherman papers in the Province Archives.

Father Cecil H. Chamberlin (Patna Vice-Province), now on the staff of *Jesuit Missions*, spent many years as a missionary in India.

Father John W. Donohue (New York Province) is a professor of Education in the School of Education of Fordham University.

Father Avery Dulles (New York Province) will complete his studies in Dogmatic Theology at the Gregorian University during the coming year.

Father Joseph A. Fitzmyer (Maryland Province) is professor of Sacred Scripture at Woodstock.

Father William F. Graham (Maryland Province) is Spiritual Father of the theologians at Woodstock.

Father John A. Hardon (Detroit Province), professor of Fundamental Theology at West Baden, is the author of *The Protestant Churches of America.* His new book *All My Liberty*, a study of the theology of the Spiritual Exercises, will be reviewed in the next issue of *Woodstock Letters.*

Father Charles H. Metzger (Detroit Province) has taught History at West Baden since its opening in 1933.

Father Edmund J. Stumpf (Wisconsin Province) is Spiritual Father of the dental school at Creighton University.

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